

PROLOGVS. 47 12 184

A LOGICALL RESOLUTION OF THE

I. Chap. of the Epistle of
the Apostle PAVLE

unto the Romanes.

~~C-13-26~~ - ~~C-13-26~~

TOGETHER WITH SVCH
severall Instructions, Notes, Ob-
servations, and Vses, as naturally
arise out of every particular
Verse. By

Gabriel Powel.

Psal. 112. ver. 10.

The Wicked seeing *is* is angry, gnash-
ing with his teeth he melteth away:
The Desire of the Wicked shall pe-
rish.

* * *

OXFORD

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PROFESSOR W. J. 184

A LOGIC ALL

THE

OF

OF

OF



521:03

TO THE RIGHT HONO:
rable, and most Reverend Fathers,
JOHN WHITEGIFT, Lord Arch-
bishop of Canterbury, Primate of al
England; & WILLIAM MORGAN,
L. Bishop of S^t. Asaph; his very good
Lords: all health and happines
external, internal, eternal.



S no mā cā iust
ly deny that ge-
nerall cōplaint
to be true, con-
cerning the dā-
gers & infelici-
tie of these latter times: So who-
soever wil call to mind the estate
of the Church of God vnder the
tyrannie of Antichrist, which in
times past, raged over the whole
worlde, when the Romish-Pope
carried millions of Soules toge-
ther

The Epistle

ther with himselfe headlōg into
hell, whereas no man might con-

troule him, or say, Sir, why do^y so?
(as their owne Decrees testifie.)

VVhosoever I saie, will conferre
the darkenes of those times, the

barbarousnes, the ignorāce, the
blindnes, the boldnes of Romish
Prelates, vvith the light of our
Church, in sinceritie of doctrine,
in knowledge of tongues, in all
arts, & learning he cānot but cō-
fesse, that God hath beene verie
bountifull towards our age; in
restoring vnto VS his heavenlie
word, which heretofore was trā-
pled ynder foote, whereby the
BEASTE is discovered, and the
Promise of the Gospell concer-
ning the free remissiō of our sins

once

Distinft. 40
Can. 6. Si
Papa. Col.
130. AEdit.
Lugd. anno
1591. in 4^o.

once againe revealed vnto the worlde.

Was not that a wretched and miserable Kingdōe, whose vtter overthrow, was the knowledge of holy Scripturs, the knowledg of Tongues, & the Studie of Antiquitie? VVho wil not confesse that it was altogether founded vpon Barbarisme, Ignorance, the Lust of bearing Rule, and miserable Credulitie? what though the Blasphemous Societie lately brooded, (hauing in emulation of our Church, attained vnto some measure of knowledg,) labour hand and foote, with thier vntempered mortar of hypocrisie & lyes, to daub vp the breaches of Antichrists Kingdome?

The Epistle

They shal prevaile nothing, so long as the Lighte of the sacred scriptures shineth in the church. Blessed be God, we have the Bible, almost, in everie language, wherein we see what deepe silence there is, of Purgatorie, of Monkish vowes, of the Idoll of the Masse, of the Popes pardons, & of the whol puddle of vaine traditions. Yea therin we finde impregnable oracles, to direct vs in the Truth; & invincible arguments, to batter down al Popish blasphemies. This Sunne that by the great mercy of God so brightly shineth in our Church dispelleth the cloudes of Papisme, & enlighteneth Gods Children, to walke in the true way. Hence it

Dedicatorie.

is (most Reverend Fathers) that
I so much admire the happines
of our Age. Notwithstanding (al
things considered) we shal find
that this felicity cannot long en-
dure. For, as they who being sick
of a deadly disease, before the
period of death, are wont to re-
ceave some smal strength, which
vnto the vnskilfull, gives hope
of perfect recovery, but vnto the
learned Phisition, as the extrea-
mest endeavour of Nature, is an
infallible tokē of certaine death:
Even so doubtles, the light of the
Gospell, which we now enioy, is
the extreamest endeavour of the
Church, striving against the
deadly disease of Heresy, & wic-
kednes wherof shee hath so long
la-

The Epistle

laboured. 2. *Tim. 3.* And because the ingratitude of al sorts of Mē is exceeding great, because Epicurisme, security, & the outward shew of pietie, haue gotten the vpper hand, it may be iustly feared, least this light being extinguished, a new and a farre more woefull confusion and cloud of Idolatry, errour, & tyranny seize vpon the world, & fore-run the finall Destruction thereof.

VVherfore in the mean time it behoveth every one whō God hath vouchsafed the light of the Truth, (imitating the Israēlites *Exod. 36.*) to offer their spiritual gifts, necessary for the building of Christs Church, and the eversion of the kingdome of Satan.

Ja

Dedicatorie.

In which number, seeing it hath pleased our mercifull Father to vouchsafe mee a place, I also, ought to bring forth some fruite of that talent comitted vnto me, for the publique good of the Church, if not golden & purple, yet happelie, comparable, vnto Goates heare. Of which sort, are these Meditations vppon the 1. Chapter of the Epistle vnto the Rom. which, being the earnest of farther dutie, I humblic present vnto your Grace, and Honors favourable protection, as a token of my thankfulness vnto the same: not onely for the good will, and great affection, which your HH. bare vnto my Father, of happie memorie; but also for
the

The Epistle

the Honorable Favours which
my selfe haue receaved at your
Grace, and Honors handes, be-
seeching your HH. so favorably
& chearfully to *accept* the same,
as it is submissiuely, & willingly
dedicated & consecrated vnto you.

Thus, craving pardō for my
boldenes, I beseech the Lord Ie-
sus Christ blesse your Grace, &
Honor, heap vpon you his bles-
singes spirituall, and temporall,
for the Good of his Church, and
your own final Salvatiō. OXON.

From S^t. Marie-Hall the 5.
of Iulie, A. D. 1602.

*Your Grace, and Honors most
humble to commaunde*

GABRIEL POWEL.

To the Christian Reader.

CHristian Reader, Perfection is
a Marke commonly aynded at,
but seldome or never (in this life) at-
tained vnto: Knowledge is gotten by
degrees: And many Eies can see more
then one. I offer here vnto thy view;
a tast of a Laborious-vvorke ; not so
much to instruct thee, (I speake vnto
the wise and Learned) as to know thy
liberall, sincere, and Christian Judg-
ment concerning the same . I purpose
(by the helpe and assistance of Him,
whose cause I handle,) to follow that
Method vpon all the Epistles, which
here y^e see performed in the I. Chap.
of that vnto the Rom. All which (if
y^e Lord will vouchsafe mee life, health,
and other meanes necessarie to accom-
plish such an enterpryse,) I will in
time

The Epistle

time publish, aswell in our English, as
in the Latine tongues. I shall not need
to speake any thing at this time, cōcer-
ning the necessity, & Use of the same:
It may be easilie coniectured by peru-
sall of this one Chapter. But because I
neither would, nor could absolve such
a worke, without the consent, counsel,
and helpe of the Godlie-Learned; My
selfe, & some few others, have thought
it expedient, to publish this small por-
tiō; that so it might come into the hād's
of Wise & Grave Men: whom in all
humility & reverence, I earnestlie be-
seech, even for that Cōmunion, which
is between the mēbers of Christ Iesus;
that, as they tender the Glorie of God,
& the Good of the Church, so it would
please them, either by their letters, or
otherwise, as they shall thinke conve-
nient

To the Reader.


nient, to give me notice of their Iudgements herein, that by their learned Censures, & Christian Counsels; Defects may be supplied, Faults amended, and I resolved how to proceede in the rest. Thus, Curteous Reader, hoping that thou wilt Iudge charitably, of my Christian-Care to profite the Church of God, unto whose service I have wholly addicted my selfe from my Infancie; I commend thee unto the protection of the Almighty, and to the Worde of his Grace. OXON. From S^r.

Marie-Hall, Iulie the 5.

An. Do. 1602.



A LOGICALL RESO-
lution of the I. Chap. of the
Epistle vnto the Romanes.

EING then at length wee are said to KNOW; when we vnderstand the *Causes* of what we wold apprehend: therefore before wee handle the epistle it selfe, we wil search out the *Causes* of the same.

The *EFFICIENT* Cause of this Epistle, is two-fold; *Principall*, and *Ad-ministeriall*.

The *Principall efficient* cause, is *Ie-sus Christ*; as appeareth even in the very beginning of the Epistle, *Chap. I. 1. & 3. vers.*

A

The

The Resolution

The helping *Administerial* *efficient*,
is *Paul* the Embassadour, and Apostle
of Christ; who wrote in this Epistle,
those things which he received from
Christ; for so hee saith *Rom. 15. 18. I*
dare not speak of any thing which Christ
hath not wrought by mee. 2. Cor. 13. 3.
Christ speaketh in me: And indeede an
Embassadour must not transcend the
boundes prescribed by his Lorde and
Master. That testimony of Christ con-
cerning Paul, *Act. 9. 15.* is well known.
Hee is a chosen vessell vnto me, to beare
my name before the Gentiles, and Kings,
& the Children of Israel. So that who-
soeuer contēneth the writings of Paul,
contemneth Christ Jesus, (*Luk. 10. 16.*
He that heareth you heareth me, and hee
that despiseth you despiseth mee) for
Christ instructed him in the third hea-
ven, in paradise, *2. Cor. 12. 2. 3. 4.* Yea
he contemneth the holy Ghost, *Math.*
10. 20. It is not yee that speake, but the
Spirit of your Father which speaketh in
you.

yon. And the Father likewise, Luk. 10.
16. and he that despiseth me, despiseth
him that sent me.

So much of the Efficient Cause.

Now of the Materiall.

The *Material Cause* of this Epistle,
is the *Argument* and *Summe* thereof,
which may be reduced vnto 2. heads.
For first the Apostle proveth that *Man*
is iustified by Faith only in Iesus Christ,
and not by workes. Chap. 1. vers. 17. Se-
condly, he sheweth that *They who are*
iustified by faith in Christ, must exer-
cise themselves in good workes, and lead
a holy and Christian life Chap. 12. ve. 1.

Next the Materiall followeth
the Formall.

The *Formall Cause* of this Epistle, is
seene in the *Method*, in the *Style*, in the
Phrases, and in the *VVordes* which the
Apostle useth.

For the *Method*, the Apostle fol-

loweth even the same, which the Rhetoricians prescribe to bee obserued in an Epistle.

I. He vseth a *Preface*, Chap. 1. *from the beginning untill the 17. vers.* insinuating himselfe into the Romanes harts, and labouring to make them docile & attentive, by many forcible arguments, and perswasions, which shal bee declared in the explication of the text.

II. The *Proposition* is two-fold. The former sheweth, that Man is iustified by Faith only, and not by workes; *from the 17. vers. of the 1. Cha. untill the 12. Chap.* The latter teacheth that a iustified Man must liue an holy life: *from the 12. Chap. untill the 3. vers. of the 15. Chap.*

III. The *Confirmation* of the Proposition is diuers and manifold, as shal be apparant by the Arguments which wee will recite in order in expounding the text.

IV. The

IV. The *Confutation* of the aduerse Opinions, is manifest through out the whole Epistle, specially in the 6.7.8.& 9 Chapters.

V. The *Conclusion* beginneth at the 13. verse of the 15. Chapter, the partes whereof we wil explicate in their own places.

As for the *Style*, the *Phrases*, and *Words* which the Apostle vseth, verie fluent, emphaticall, and proper: we wil referre the handling of them, every one to his proper place. But seeing the Apostle Peter saith, 2. *Pet.* 3. 15. 16. that in the writings of Paule, there is great wisdome, ioined with Christian gravitie, and some difficulty, it behovert the Reader to bee very attentiuē, and diligent in praier.

*Having spoken of the Formal Cause:
we will speake of the Finall.*

The *Finall Cause* of this Epistle, is two-solde. The *first* is, that the Apostle

The Resolution

might teach & confirme the Romanes in the true way of saluatiō. The *second*, that hee might reconcile, and appease the dissensions of the Church.

For the *first*, hee sheweth that the only true way of saluatiō, is Christ being apprehended by faith. Whosoever doth not regard Christ can never be saved.

For the *second*, some of the convert Jewes, confounding the Lawe and the Gospel, vrged the necessitie of Mosai-call ceremonies, which the Gentiles abhorred. And some of the Gentiles, being made Christians, vrged the necessitie of morall vertues with the Gospel; and insulted over the Jewes as being forsaken of God. The Apostle to end this controversie, & to take away all emulation; teacheth that in the new testament there is but one way for the attaining of salvation, both to the Jew and Gentile. Shewing thereby, that the Jewes should not revoke their antiquated

tiquated ceremonies, and burden the Gentiles therewith; and that the Gentiles shoulde not corrupt the sinceritie of the Gospell with their Philosophie, nor insult over the reiected Jewes, because they beeing the branches of a wilde Oliue, & grafted vpon the stock, should be cut off also, if they fall.

And because the Apostle fore-saw that cavelling wits would seeke occasions of calumniation at every word, he still preventeth their obiections: wherevpon this Epistle is full of amplifications and anticipations; which maketh the order of teaching, to seeme somewhat troublelome and difficult.

CHAP. I.

IN this Chapter are handled *three things.*

I. In the *Preface* Paule sheweth that hee beeing the Apostle of Jesus Christ,

Christ, doth wish well vnto the Romanes, *from the beginning, untill the 17. verse.*

II. He laieth downe the *first Proposition*, concerning Iustification, *in the 17. vers.*

III. Hee beginneth to proue the same Proposition, that is, He sheweth that *All men are Sinners, and therefore that for their sinnes they deserve eternal Death.*

OF THE FIRST.

WE are accustomed to refuse to heare them, whom wee either hate, or suspect to hate vs: And therefore Paule being about to instruct the Romanes in matters concerning Faith and Godly-life, directeth his whole speech to this end; to witte, that they might vnderstand how dearely he loued them, and howe desirous he is of their saluation.

So

So then, the Proposition of the Preface is this; *O you Romans, you ought willingly to embrace this Doctrine taught in this Epistle, & not to refuse it.* The Arguments whereby he confirmeth this Proposition, are three in the Text.

The 1. Argument from the 1. vers. until the 7. vers.

Da- [*The servant and Apostle of Iesus*
 ri- [*Christ is to be heard.*
 j [*I Paule am the servant & Apostle*
 [*of Iesus Christ.*
 [*Ergo, I Paule am to be heard.*

The Proposition is manifest: For if the Embassadors of Kings and Princes are to bee hearde, why should not the Embassadors of *Iesus Christ*, who is King of Kings be also heard?

The Assumption is handled at large in the Text, and is proved by this Proyllogisme.

Da- *He which being immediatly called of GOD, teacheth vnto the whole world the pure doctrine of the Gospell, without error or falshood, and is tied to no certaine place, is an Apostle.*

ri- *Paule being immediatly called of God, taught vnto the whole world the pure doctrine of the Gospell, touching the Person and office of Christ, without error and falshood, & is tied to no certain place.*

j. *Ergo. Paule is an Apostle.*

The *Assumption* of the Prolyllogisme hath 4. Parts; for therein is affirmed, 1. *that Paul was immediatly called of God.* 2. *That he taught the doctrine of the Gospell touching the Person and office of Christ.* 3. *That in that Doctrine he hath not erred.* 4. *That he was tied to no certaine place: but was sent vnto all Nations.* All which are required of an Apostle.

The I. Member, or part of the *Assump-*

sumption is expressed *vers. 1.* in these wordes, *Paule called to bee an Apostle;* this calling was immediatly by Christ as appeareth *Act. 13. 2. Galat. 1. 1.*

II. *Méber* is expressed herein, *put a-part to preach the Gospell of God. ver. 1.* The Gospell principally teacheth of 2. thinges. 1. It teacheth the *Doctrine of Christ.* 2. It requireth *Faith.*

The doctrine of Christ consisteth in 2. thinges, to wit, in the consideration of his *Person*, and of his *Office.*

In the *Person* of Christ are considered the *Divine*, and the *Humane Natures*: therefore the Apostle saith that the Gospel treateth of the Son of God, *which was made of the seede of David according to the flesh, ves. 3.*

The *Office* of Christ is expressed in the 4. *vers.* For *First*, It behooved him to die for our finnes, and to rise againe for our righteousness, and so to make himselfe Lord over all, the Divels, the world, Sinne, Death and Hell. *Second-*

ly It behooved him to obtain for vs the spirit of Sanctification, that being sanctified by him, wee might liue a godlie life. Neither is the Doctrine touching Christ onely declared in the Gospell, but also therein is Faith required of thē that wil be saued. Therefore the Apostle saith, *vers. 5.* that he receaved *Apostleship* that *obediēce might be given to the Faith*: that is, that mē might be stirred vp vnto Faith, and holy Obedience of life.

The III. Member, namely *That Paule erred not in that Doctrine*, is manifest by that he saith, that he receiued *Grace* and *Apostleship* from Christ, who cannot lie or erre, *vers. 5.* & who would acknowledge that *Grace* which should deceiue, & lead vs into errour?

The IV. Member, *that Paule was not tied to any certaine place*, is expressed *vers. 5. & 13.* for he saith, that hee receaved Apostleshippe among *all the Gentiles*; among the *Greekes and Barbarians*.

barians, vers. 14. among the Jewes and Grecians, vers. 16.

The II. Argument, from the 7. verse untill the 16. vers.

- Da- { *He that wisheth you wel, ô you Romans, and is desirous of your salvation, he is to be heard of you.*
- ri- { *I Paule wish you well, and am desirous of your salvation.*
- j. { *Ergo. I Paul am to be heard of you.*

For prooffe of the *Assumption*, there be many things alleadged in the Text. First, he wisheth them out of a sincere mind *Grace and Peace from God the Father*: that is the free mercy of God, and a happy successe in al thinges. *vers. 7.* Secondly, hee thanketh God for their Faith, *vers. 8.* Thirdly, he prayeth God continually for confirmation of the same, which he cōfirmeth by an Oath, least he should seeme to be a flatterer: *vers. 9. & 10.* Fourthly, hee longeth to see them, and so to encrease, and to cō-
firme

firme in them those giftes which they had receiued of God; *vers.* 12. 13. 14. & 15. All which be argumentes of his wel wishing mind towards the Romãs, and mdnifest proofes that he loued, & favoured them to the vtmost.

The III. Argument in the 16. vers.

Da- [That wherby God doth mightelie, and effectually procure the saluation of Men, is to be heard, and to be receiued vvith a vvilling and gratefull mind.

ri- [By the Doctrine of the Gospell, which I preach, God doth mightily, and effectually procure the saluation of Men. *vers.* 16.

j. [Ergo. The Doctrine of the Gospel which I preach, is to be heard and to be receiued vvith a vvilling and gratefull minde.

OF THE SECOND.

Hitherto of the Preface, now followeth the Proposition concerning

ning Iustification, which is this: *Man is iustified only by Faith in Iesus Christ, and not by works.* For the Apostle saith, in the 17. ver. *The righteousness of God,* that is, that righteousness which is effectual, or availeth in the sight of God, by the which Men are absolved from their vnrighteousnes, from sinne, and eternall punishment: that I say, being hitherto hid, *is now vncovered, revealed* manifested, and declared; no other but that which is *from Faith*, namely the weaker Faith, *to Faith*, to wit the stronger Faith.

OF THE THIRD.

NOW followeth the *Confirmation of the Proposition*, which is continued vntill the 12. Chap. The Arguments ar diuers & sundry, which the Apostle bringeth to prooue that *Man is iustified by FAITH, and not by VVorkes*

THE

The Resolution

THE I. ARGUMENT.

- Da- { That whereby a Man shall live
for ever, by that also hee shall bee
iustified.
- ri- { By Faith in Christ Iesus Man
shall live for ever.
- j. { Ergo. By Faith also Man shall
be iustified.

The Proposition is manifest. For as we attaine to eternal life for Christ his sake, being apprehended by Faith; so for his sake we are pronounced Just, & absolved from the guilt & punishment of eternal Death. Therefore these two Propositions are convertible, vid. A Man iustified shall live for ever: and A man living for ever is iustified. This effect, Justification, is in the holy Scriptures attributed vnto this only cause, Faith. For what is more knowne then that saying, *So God loved the world that he hath giuen his only begotten Son, that whosoever beleeveth in him should not perish but haue eternall life.* Ioh. 3 16.

The

The iust shal liue by his faith. Habac. 2. 4.
and what is more manifest then that,
Being iustified by faith vvee haue peace
with God. Rom. 5. 1.

The *Assumption* is prooued out of
the Prophet Habacuk. *The Iust shall*
liue by his Faith. Habac. 2. 4. which sen-
tence is generall, appertaining to the
whole Man, aswel *body* as *soule*: & must
be vnderstood aswell of the earthly, as
of the heavenly life. So then, if Man be
iustified by his Faith, that is, By the
righteousnes of another, to wit Christ
apprehended by Faith; then is hee not
iustified by his own Righteousnes: for,

Syllogismus Disiunct.
Secundo modo.

*Man is saued either by the righte-
ousnes of another, or by his owne
righteousnes.*

*But Man is saued by the righte-
ousnes of another; (namely by
the righteousness of Christ) as is
declared out of Habacuk.*

*Ergo. Man is not saued by his
owne righteousness.*

B

Wher-

Wherefore,

Quicquid
enim est
causa cau-
se, est causa
causati.

Syllogif. Connexus
Secundo modo.

*If Man should bee iustified by his
workes, then should he also line by
his workes.*

*But by the testimony of Ha-
bacuk, Man shall not line by his
works, but by Faith only. Hab. 2. 4.*

*Ergo. Neither shall Man be ius-
tified by his workes, but by Faith
onely.*

Or thus:

Syllog. Disiunct. pri-
mo modo.

*Man is iustified either by workes,
or by Faith.*

*But Man is not iustified by
workes.*

*Ergo, Man is iustified by
Faith.*

The Proposition hath a perfect con-
nexion, beeing made of immediate
tearmes, which doe fully deuide truth
and falshood, where there can be give
no third thing. As for that figment of
the Papistes, wherby they affirme that
salvation commeth partly by workes,
and

and partly by Faith, this is playne contrary to Paules Disiunctiue, and to the whole scope & course of his Demonstration.

The *Assumption* excludeth works from the act of iustifying: which the Apostle laboureth to prooue in many wordes, both in this Chap. and in the Cha. following. The sume of which disputation may be thus briefly gathered.

If iustification commeth by Workes, then is it either by the works of Nature, or by the works of the Law of Moses.

But it cannot bee by either of these.

Ergo. It cannot be obtained by any workes at all.

The *Proposition* consisteth of a sufficient division: For the Apostle is altogether ignorant of, yea playne contrary to that third kind of workes, which the Papists faine to be by the Law of the Gospell.

The Resolution

As for the *Assumption*, the first member thereof, is proved in this Chap. & the second, in the Chap. following.

THE II ARGUMENT.

Ce. *No workes that are wicked, and do nothing else but provoke Gods wrath, deserue any reward or recompence. Muchlesse doe they deserue righteousness and eternall life.*

la. *But the workes of all Men as well Gentiles as Iewes, are vvicked, and doe nothing else but provoke Gods wrath.*

rent. *Ergo. The vvorkes of no Men, neither Gentiles nor Iewes, deserue any reward or recompence. Muchlesse doe they deserue righteousness and eternall life.*

The *Proposition* is without controverſie: vnleſſe we ſhould ſay that wicked vvorkes deſerue the reward of Death, as the Apoſtle ſaith, *The wages of*

of sinne is Death. Rom. 6. 23. wherefore it needeth no prooffe.

The *Assumptiō* is prooued at large in the Text. For *first* the Apost'e sheweth that all the Gentiles are sinners or Transgressours of the Law of God; and so that all their workes are evil. *Frō the 18, verse of this 1. Chap. vntill the 17, vers. of the Chap. following. Secondly*, hee proveth the same thinge of the Iewes, *in the 2. Chap. vers. 17. &c. also in the 3. Chap. vers. 10. &c.*

Amongest the Gentiles, there were some *Manifest* and open Sinners, and others *Hypocriticall*, or covert. Of those he speaketh *in this 1. Chap.* and of these *in the 2. Chap.*

He is called a SINNER, that sinneth against the *first* and *Second Table* of the Divine Law. Wherefore Paule prooveth that the Gentiles sinned against both the Tables, which hee doth first *generally*, & then *specially* more at large.

The Resolution

generally, when he sheweth that in the Gentiles there was *ungodlines* & *unrighteousnes*, *vers*. 18. by that, noting the 1. table of the law, & by this, the 2. table.

Specially, while he declareth, wherein the Gentiles shewed their *ungodlines*, and their *unrighteousnes*. The Argument may be thus gathered.

Bar- *Who so ever is guilty of ungodlines and unrighteousnes, that is, of the height of the wickednesse of workes: to him cannot be attributed the righteousness of workes, by the Lawe of Nature.*

ba- *The Gentiles are guilty of both these.*

ra. *Ergo. They cannot be iust by the law of Nature.*

The truth of the Proposition appeareth out of the Nature of contraries; for contrary effects cannot proceede in the same respect frō the same cause.

As for the Assumption: first the Apostle sheweth the *ungodlines* of the Gen-

Gentiles against the first table of the Law, in this Prosylogisme.

Bar- They that detaine the Truth captiue, vniustly, violently, and as it were by force, and turne it into a lye, they are wicked and vngodlie.

ba- The Gentiles haue detained the Truth captiue, vniustly, violently, and as it were by force, & haue turned it into a lye.

ra. Ergo. The Gentiles are wicked and vngodly.

The Assumption is in the 18. vers. & is prooved from the 19. vers. untill the 26. vers. in this Epilogilme.

Bar- They that know that God is invisible, immortall, eternall, & omnipotent, and yet faigne and teach that hee is visible, vveake, & mortal: they violently detaine the truth captiue, and turne it into a lye.

ba- The Gentiles knew that God is invisible, immortall, eternall, & omnipotent: and yet they foolishly

The Resolution

taught, and faigned that he is visible, weake, and mortall.

ra. Ergo. The Gentiles violently detained the Truth captiue, and turned it into a lye.

The Assumption of this Epilogisme is proved from the 19. vers. untill the 26. vers. For that the Gentiles knew God, the very worke of Creation it selfe doth convince, as is expressed vers. 19. 20. And that the same God is invisible, eternall, & of an incorporeal power, is taught verse 20. & vers. 23. Againe, that the Gentiles foolishly & wickedly faigned God to be mortall & weake, it is manifest in that they likened him to Mā, to foules, to foure-footed beastes, and to creeping thinges, subiect to Death & corruption. v. 21. 22, 23. & 25.

More particularly, the Assumptiō of the Prosyllogisme, may bee proved by 4. Epilogimes out of the Text.

The 1. Epilogisme.

VVho-

Bar. *Whoſoever doth not glorify God,
having the true knowledge of him
revealed unto him: hee detaineth
the truth captive.*

ba- *The Gentiles haue not glorified
God, according unto that know-
ledge that was revealed unto the.*

ra. *Ergo, The Gentiles haue detain-
ed the Truth captive.*

The Proposition is manifest, because
God doth therfore reveale himſelfe &
his will vnto Men, that being knowne
he might be worſhipped accordingly.

The Assumption is prooved in the
21. vers. where the Apostle reproveth
the Gentiles Epicurisme, and contēpt
of God, referring al the workes of God
and his Benefites, not vnto God him-
self, but vnto the second Causes, or to
their owne faigned-Gods. And that
the Gentiles knew God, it is manifest,
vers. 19. & 20. for God hath revealed
himſelfe vnto all men, 1. While he en-
graved in every mans harte, that there
is

is a God, and therefore that he ought to be worshipped. 2. While he proposeth vnto every mā the whol world, as it were a looking glas, wherby they might easily attaine to the knowledg of the Creator.

The 2. Epilogisme.

Bar- *He that followeth his owne cogitations, and after his owne conceipt, inventeth divers kindes of worship vnto God, hee detaineth the Truth Captive, and turneth it into a lie.*

ba- *The gentiles followed their own immaginatioⁿs & after their owne conceiptes invented divers kindes of worship vnto God.*

ra. *Ergo. The gentiles detained the truth captive and turned it into a lie.*

The Proposition is evident. The Assumption is prooved ver. 21.22. The Gentiles became vaine in their arguments and Reasoninges, concerning
god,

God, Vertue, the chiefest-Good, or Happienes, Iustice, &c. which disputations, though they had a shew of wisdom: yet the truth is, they that were wisest amongst them, became vaine in ther cogitations & reasonings their harts were full of darkenesse, and whereas they would be termed σοφοί & φιλοσοφοί wis-men & philosophers, they became indeede μωροί, fooles, vers. 22.

The 3. Epilogisme.

Bar- *Who so ever turneth the glorie of the incorruptible God vnto the formed image of a corruptible Man, and of birdes, & four-footed beasts, & of creeping things; he detaineth the truth captiue and turneth it into a lye.*

ba- *The Gentiles haue turned the glory of the incorruptible God into the formed image of Man, Birds, four-footed beastes & Creeping things.*

ra. *Ergo. The Gentiles haue detained*

The Resolution

ned the truth captiue, and turned it into a lye

The *Assumption* is in the 23. *verse*, where is reprov'd the Idolatrie of the Gētiles, in making of Idols & Images.

The 4. Epilogisme.

Bar- *Whosoever worshipping & serveth the Creature for saking the Creator, he detaineth the Truth captiue, and turneth it into a lye.*

ba- *The Gentiles worshipped and served the Creature, for saking the Creator.*

12. *Ergo, The Gentiles detained the truth captiue, & turned it into a lye.*

The *Assumption* is proved in the 25. *ver.* where is accused the Idolatry of the Gentiles, in their Sacrifices, their Hecatombes, and Humane-Offeringes.

Hitherto is declared how the Gentiles sinned against the *First Table* of the Lawe, and so to have bewrayed their

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their *Vngodlynes*. Now, wee must also declare out of the Text, how they sinned likewise against the *Second Table* of the Lawe, and so to have declared their *Vnrighteousnes*.

But because the *Apostle* speaketh of many Sinnes, and hainous-Deedes directly committed against the *Second Table*; we will therefore referre them vnto the Precepts of the Decalogue in order.

In the 5. *Precept*, (which is the 1. Commaundement of the 2. Table,) it is commaunded that we *Honor our Parents*: but the gentiles sinned against this, being *Disobedient to Parents*, ver. 30. & *ascryou without naturall affection*, verse 31.

In the 6. *Commandement*, is forbidden *Murder*. Our Neighbour is killed, either by the internall affection of the heart, or by externall actions, open or covert: by words, behaviour, or deeds. The first kinde of Murder, the *Apostle* expref-

expresseth, teaching that the gentiles were *μεσση* *φθονοι*, full of envy *verse*, 29. Hence springeth *ὕβρις* and *κακία*, iniury or reproach, & malice. Therefore envious Men *ὕβρις* are prone to reproach, and to doe wrong, *vers*. 30. *ὕβρις* iniury is committed, either *by deed*, or *by words*. Words that iniury our Neighbour are spoken, either privily, or openly. They that accuse their neighbour secretly, are called *Whisperers*, *vers*. 30. & they that do it openly, are termed *Backbiters*, *vers*. 30. Out of this Whispering, & Backbiting springeth *Debate*, *v*. 29. This being nourished a long time, and kept in the heart, maketh men *implacable*, or, never to be appeated, *vers*. 31. which having gotten occasion of revenge, become *mercilesse*, *vers*. 31. and are not pleased, or satisfied but with *Murder*. *verse* 29.

The 7. Precept forbiddeth *Beastlines*, and *Uncleanlines of the Flesh*. It is a greivous Sinne, if a Man committe

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mitte Fornication. Verse 29. And more grievous, if a man committe adulterie: but most greevous, and horrible, when Men burne in lust one towarde another, vers. 27. This Paule improveth in the Gentiles, vers. 24. 26. 27. & 28.

In the 8. Precept, thre is *Thefte* forbidden: but the Gentiles were full of *Covetousnesse*, and *Deceipt*, vers. 29.

In the 9. *Commandement*, it is inhibited to *Lye*. And they are *Lyers*, who take all thinges in the worst parte, ver. 29. who reproch & iniury their neighbours, as do *Whisperers*, *Back-biters*, vers. 30. *Periured persons*, and *Covenant-breakers*, vers. 31. also they that breake their Bargaines, they that promise much and performe litle, & they that deny their promises, *Proude-men*, and *Boasters*, vers. 31. Such were the Gentiles.

In the 32. verse, the Apostle shut-
teth vp his accusation, against those
Gent.

The Resolution

Gentiles, that were notorious & manifest-Sinners, thus :

Bar- *Whosoever knoweth by the light of nature, what is honest & what shamefull, doth not onely committe such thinges, as by the testimonie of his owne Conscience, deserve Death, but also favour, and patronage them that committe the like: he sinneth in the hyghest degree, & threfore can never be iustified in the sight of God by his owne workes.*

ba- *The Gentiles being not destitute of naturall light, to discerne good from evil, have not onelic committed such thinges, as by the testimonie of their owne Conscience, deserve Death: but also favoured them that did the like.*

ra. *Ergo, The Gentiles sinned in the hyghest degree, and can never be iustified by their OVVNE VVorkes.*

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NOTES, OBSERVATIONS,
and Positions out of
the I. Chapter.

VERSES, 1.2.3.4.5.6.



He *first Argumente*, whereby
the Apostle procureth attention
taken frō his *Office*. Wherein
are chiefly contained 4. thinges. I. The Person and
Office of Paule. II. His Doctrine.
III. The Person and Office of Christ.
IV. The Nature, and Dignitie of the
Apostolical Ministrie. Which are speciall
Argumentes to procure attention.

C

I. The

I The Description of
Pauls Person.

VERSE, I.

I **P**aul the Servant of IESVS
Christ, called [*καρδς*, signi-
fieth one who yeeldeth vnto the calling
of God, and is indeede, what he is sayd
to be. In this place it is a *Nowne*, not
a *Participle*.] to be an Apostle, se-
parated [or, put apart,] vnto the
Gospell of God [that is, to preach
the Gospell of God.]

Paul is described, I. By his Faith
and Profession: *Paul is the Ser-
vant of Iesus Christ*. II By his Office:
He is an Apostle, and that not of his
own pleasure, but *by the calling of God*.
Act. 9. 4. &c. yea separated to that end
from his Mothers womb, *Galat. 1. 15*
by

by the speciall commandement of the holy Ghost, *Act. 13. 2.* and by the ordinarie rite of the Church, by prayer and fasting, and by laying on of hands, *Act. 13. 3.* III. From his Correlative, *He is the Servant and Apostle of Iesus Christ.* IV. From the Finall Cause, *He is called, to teach the Gospels.*

POSITIONS.

NAMELESS writings are worthily VERSE. 2.
to be suspected of the Church: for Paul,
it is the ancient practise of Sathan, to deceive the Church by counterfeate and namelesse Bookes. *2. Thess. 2. 2. 3.*

2 Yea and at this Day those Hypocrites, that are ashamed openly, to make confession of their Religion, doe powre out their poison in the Church, suppressing their names.

3 Wherefore let not vs be ashamed (after the example of the apostles and Prophets) to prefixe or subscribe our names vnto that doctrine and writings

which wee tender vnto the Church of God.

4 It is a preposterous and foolish ~~was~~ wicked emulatioⁿ, that the *Bishops of Rome* after their Election vnto the Popedome, do change the names which they received in Baptisme: forsooth because Paule was first called Saul.

5 The Ministers of the gospel be not Lords, but *the Servants of Iesus Christ* of the Church, & of the Word. They must not rule over mens consciences, and compell them to beleue what they list.

6 Wicked therfore is the Popes dominion. *Matt. 23. 8.* who arrogateth auctoritie, to make new articles of Faith, and decrees besides and contrary vnto the commandement of god, & profession of the gospel.

7 Seeing the apostle Paule durst openly mention a Religion so hateful (in those daies) in so much that hee made
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open profession, that he was a follower of the same : this teacheth vs to make open profession also of our piety and Religion, how hateful and offensive so. ever it be vnto the world. *For hee that shall confesse Christ before Men, &c. Math. 10.*

8 Again, Seeing the apostle termeth himselfe a *Servant*, hee acknowledgeth Christ to bee his LORD, for these two be Relatiues : it teacheth vs what wee owe vnto Christ, to wit so much as a *Servant* oweth vnto his Lorde, and peradventure somewhat more.

9 A *servant* is wholly in the power of *his Lord* : for him hee laboureth, for him he getteth ; to him hee liueth, and to him he dieth ; he referreth all things vnto his glory and profit. Such wee ought to bee vnto Christ, and so much the more, because he made vs, because he redeemed vs, and because hee preserueth vs. Wherefore whatsoever we

are, all that we owe vnto him; & therefore we ought to referre al things vnto his glory; our labour, our goods, and our blood also.

10 Furthermore, *the servant* ought to professe *his Lords Religion*, yea hee must be circumcised also; as appeareth *Gen. 17. 13.* If therefore we will be the Servants of Christ, we must vnsainedly embrace his Religion, *with circumcised hearts*, that is, earnestly and diligently.

11 *The Servant* hopeth to haue all things frō *his Lord*: of him alone he looketh to receiue necessities. Of Christ onely therefore we ought to looke for al good things: and therefore we ought to invoke, worship, & serue him only. *Math. 6. 9. Luk. 11. 2.*

12 Such *Servants* of God were Job, *Chap. 2. 3.* and David, *Psal. 116. 16.* Behold Lord for I am thy servant, I am thy servant, and the Son of thy handmaide: that is, a true worshipper of thee. And
such

such servants are al the Saints.

13 But Paul was *the Servant* of God after an other manner, to wit, the Minister of God, a special instrument among the rest of Gods *Servants*. Such servants of God were Moses, David, & the rest of the Prophets, who exercised the function of teaching among the faithfull.

14 Such servants of God shoulde specially obserue the forsaide cōditions of a *Servant*: remembring that they are not borne for theselues; they must bestow both themselves, and al theirs, wholly for the behoofe of Christ and his Church.

15 And seeing they be *the Servants of Christ* they ought to bee free from the flesh, & from the bondage thereof. So the Apostle argueth afterwarde Chap. 6. 20. *When yee were the Servants of sin, ye were freed from righteousness; that is, righteousness had no rule over you: But now being freed frō sin,*

ye are made the servants of God.

16 The servitude of Christ, and of God, bringeth a freedome from sinne: and they are free from sin, in whome sinne raigneth not.

SOLUTION of Objections.

Obiect. 1. *Our Lord himselfe saith; Ioh. 15. 15. Henceforth call I you, not servants: for the servant knoweth not what his Master doth: but I haue called you Friends: for all things that I haue heard of my Father, haue I made knowne to you.*

Ergo. *Neither may the Apostles, nor the rest of the faithfull bee rightly tearmed, the seruantes of IESVS Christ.*

Solut. *Paralog. παρα τοις τι, απλως αρημεσιον* Christ doth not simply deny his Apostles to be *seruantes*; but thus farre he denieth them to be *seruantes*, because they are not ignorant of what their **L O R D** doth: for all the coun-
sell

sell of G O D was revealed vnto them from the Father, by the Sonne, whoe declared the same. *Ioh. 1. 18. Luk. 7. 30* In respect of their Ministrie they are Servants, but in regard they vnderstād mysteries &c. they are Friends.

Obiect. 2. *No man can be the servant, and friend of the same Man.*

We are the Friends of Iesus Christ
 Ergo. *We cannot be his servants.*

Solution. Error $\omega\alpha\delta\alpha\ \tau\acute{o}\nu\delta\epsilon\ \gamma\iota\omega\sigma\iota\alpha\varsigma\ \tau\acute{o}\ \iota\gamma\iota\gamma\chi\upsilon$. Wee are both the servants & Friends of Iesus Christ, in diuers respects. In regard of the order which is betweene the Redeemed and the Redeemer, and of that obedience that we owe vnto him, we are the *Servantes of Iesus Christ*. But in respect of our free reconciliation with God the Father; & of the cōmunion which we haue with his Sonne Iesus Christ, our Heade; then, wee which are his lively members, haue obtained to bee called his Friends.

Ob-

Obiect. 3. *Even as unto servants is given the spirite of bondage : so unto the Children is given the spirit of Adoption.*

But we haue not receiued the spirit of bondage to feare againe, but the spirit of Adoptiō wherby we cry abba Father, as the Apostle him selfe testifieth afterwards. Rom. 8.

Ergo. *The Apostle denieth that wee are servants.*

Solution. *Ἐπεὶ ὁ ἀποστόλος τὸ ἐν αὐτῷ λέγει.*
 The Apostle attributeth the spirite of servitude and adoption, not to one & the same Man, not at one and the same time, nor in the same respect. But hee sheweth that vpon thē, before the experience & sence of their reconciliatiō with God, through the sorrowful preaching of the lawe by the holy Ghost, there fel a seryile feare : & afterwarde by the same spirite, through the ioyfull preaching of the gospell, they attained a sure confidence of their Adoption; which

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which should be a sufficient argument
that whom the Sonne did make free,
should be free indeed. *Ioh. 8. 36.*

Ob. 4. *Christ saith, The servant abideth
not in the house for ever Ioh. 8. 35.*

*VVe remaine for ever in the house of
God, to wit in the Church*

Ergo. VVe are not Servants.

Solution. *Paralogismus Equivocationis.* The Proposition speaketh of servants in conditiō, which if they be wicked, they must be sold, but if good, then made free, that at last they may be dismissed out of the house. The Assumption speaketh of spirituall servants, which are Citizens of the Church, and shal never be cast out of doores. *Sunt igitur 4. Termini.*

POSITIONS

17 Let no man presume to teach VERSE. 1.
the gospel, vnlesse he bee Called called of God
as Paule was. Conferre with this *Heb.*
5. 4. 5. Ier. 23. 21. They runne &c.

18 They

18 They are not ever the fittest ministers, who are most willing to enter. taine that function; they must wait for *a calling*, they must be *thrust forth* into the harvest.

19 Vocation or calling is two-fold.
1. Immediate, as that of the Prophets, who were sent to purge the state of the Church of the old Test. and of the Apostles, who in the time of the newe Test. were immediatly instructed and taught by God, to preach the Gospell.

20 2. Mediate, which is lawful, from God also, though by the ministrie of men, not immediatly. *Tit. 1. 5. 6.*

21 They that are immediatly called haue thereby a testimony that they cā not erre in doctrine.

22 But such as are mediatly called, are so far to bee beleueed, & so long, as they build vpon the foundation of the Prophets and Apostles.

23 Vnreasonable, and wicked therefore are the Papists, who will haue absolute

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Solute credite to bee giuen vnto their Church whatlocuer it teacheth.

SOLUTION of Obiections.

Obie. *We must not glory of that thing which doth not alwaies make vs apt for the performannce of any function.*

Vocatio or calling doth not alwaies make vs apt to teach.

Ergo. *We must not glory of our vocati-on, as the Apostle doth here.*

Solution. *A non distributo ad distributum non valet Consequentia.* Some vocatiō, as that which is merely humane; doth not make apt and fit Ministers, as experience teacheth. But the Apostles vocation was merely divine, which is most effectual. For the very cal of god is to make fit Ministers of the new test. not of the letter, but of the Spirite. 2. *Corinth.* 3. 6. Of this vocation, wherefore should not holy Men of God glory in the Lord?

POST.

POSITIONS.

VERSE. 1.
to be an A.
postle,

24 An Apostle is a Person immediately called of God, to teach the Gospel to all Nations, having the testimonie of the holy Ghost, that in doctrine he cannot erre. *See vers. 5. Posit. 5.*

25 Apostleship is an office higher then the functions of Bishops, Pastours, Elders, Deacons, &c. *Ephes. 4. 11.*

26 Bishops, Pastours, Elders, Deacons &c. yea general Councels, may, and haue erred; but Apostles cannot erre.

27 Yet they that at this day challenge all Apostolicall authority vnto themselves, can doe nothing but erre: seeing their Priesthood is not of God. They are not Embassadors of Christ, but doe all thinges according to their own lustes and pleasures.

28 It is a solemne and vsuall thinge with the apostles to comend their office not that they are ambitious, but that they

they might be knowne to be obedient
vnto the commandement of the Lord;
& testify that they bring not their own
but Christs Doctrine.

SOLUTION of Obiections.

Obiect. 1. *The Apostolical dignity, must
not bee restrained vnto those 13.
Men onely; for it is attributed to
our Lorde Iesus Christ him selfe.
Hebr. 3. 1. to Andronicus & Iunia,
and to Epaphroditus. Rom. 16. 7.
Philip. 2. 25.*

Solution. Fallacia Equivocationis.
The name and title of Apostle, as also
of Pastour, doth principally belong vn-
to our Saviour Iesus Christ; who ordai-
ned the 12. Apostles and afterwarde
ioined Paule vnto them, who together
with whose 12. are properly, & univo-
cally termed Apostles. The rest are cal-
led Apostles equivocally.

Obiect. 2. *Matthias was not immediat-
ly called to the Apostleship: Therefore
it is not true that all the Apostles
were*

were immediatlie called.

Solution. Albeit the Faithfull prayed, yet *Matthias* was immediatlie ordained to be an Apostle by GOD, for as Salomon saith, *The Lot is cast into the lappe, but the whole disposition thereof is of the Lord.*

POSITIONS.

29. Vocation doth wholly depende of Predestination: So Paule was first predestinated to preach the Gospell, *Act. 9. 15. Act. 13. 2. Galat. 1. 15. 16.* and in time, he was called, and sanctified.

30 Segregation from the worlde, is not placed in Monasticall, or Heremiticall life, as the Monkes dote: But in the Separation of the Person, to teach the Gospell: as Paule was separated. *Act. 13. 9.*

31 They that preach the Gospell must not be encombred with politicke and worldly affaires. For the Ministrie of the word requireth the whole Man.

32 This

32 This condemneth the *prauy*
Pope, who arrogantly challēgeeth both
iuridictions vnto himselfe.

33 Albeit the Doctrine both of the the Gospel
Law and of the Gospell is committed
vnto the Apostles, yet by reason of the
chiefest or last ende, they are termed
Ministers of the Gospell: for therefore
is the law propounded, that the gospell
may haue place in mens hearts.

34 Or, the gospell in this place may
bee taken Synchdochically, for the
whole Christian doctrine.

35. God is the Auctor of the gospel. of God

II. THE DOCTRINE
which Paul teacheth

VERSE 1. 2. 3.

the Gospell of God:

2 (VWhich he had promised
before, by his Prophetes, in the
holie Scriptures.)

3 Concerning his Sonne,

D

THIS

THIS Doctrine is commended
 I. From the most ioyfull, and
 acceptable *Name*, or appella-
 tion thereof, the *EVANGELL*, (for
 the English tearme, *Gospell*, is verie
 barbarous, and nothing significant to
 declare the nature of the thing it selfe)
 vvhich signifieth good and ioyfull
 tydings. II. Frō the *Auctor* thereof
 God. III. From the *Antiquitie* of it.
 For the gospell is not a Doctrine new-
 ly coyned, but *promised before* &c. IV.
 Frō the *testimony of the holy Prophets*,
who spake as they were mooued by the ho-
lie Ghost. 2. *Pet.* 1. v. 21. V. From the
authority of the whole scriptures, vnto
 which the doctrine of the Gospell is cō-
 sonant. *Rom.* 12. v. 6. VI. Frō the *Sub-*
ject, whereof it treateth, to witte, *the*
Sonne of god, our Mediator, of whome
 the Divine Law speaketh nothing.

POSITIONS.

VERSE 1 **T**He Maiesty and excellency of
 the

the Gospell must needes be great, seeing in times past *it was promised by the Prophets*, as a singular, and admirable gift; and seeing those promises were commended in writing, for the perpetuall nourishing of the hope of the Faithful. which hee had promised before.

2 The Evangell or Gospell, by the very sound & signification of the word is discerned from the Law. The gospel (to speake properly) is not a Doctrine teaching Precepts, or perfecter counsels, then the Law of God: but a Doctrine bringing from heaven most ioyful news, touching the favour & grace of God in CHRIST, toward al such as by faith laye houlde on the Mediator.

3 Vaine therefore is the *Popish opinion* concerning the *New law*

4 Here appeareth the concent and harmony of the olde and newe Testaments, which is specially seene in the principall scope which they aime at, to wit, Christ. *Act. 10. 43.*

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5 Where

5 Whereby is confuted the furie of the *Manicheis*, who so farre separated the olde Testament from the Gospell, that they affirmed that the olde Testament proceeded from an evill, tyrannous, and angry God.

QUESTIONS Answered.

Quest. 1. *Wherefore doth the Apostle say, the gospel of God; seeing in another place he termeth it, the gospel of Christ? vers. 16. Yea and Rom. 16. 25. he calleth it My gospel?*

Answer. Hee calleth it *the gospel of god*, because God is the Auctor of it. And *the gospel of Christ*, because Christ is the subiect wherof it treateth. And *His gospel*, because he was the Minister of the same.

Quest. 2. *Is there any difference betweene the Gospell, and the promises of the Prophets?*

Answer. The *gospell* to speake properly

perly, is that solēne doctrine of Christ being now exhibited: whereas the *Promises of the prophets* spake of the exhibiting of Christ, not yet, as then accomplished.

Herevpon Christ laide that *the eyes and eares of his Disciples were happie* (when they had hearde the preaching of the Gospell, and seene the same confirmed with miracles) *for that they sawe and hearde those thinges, which many Kings and prophetes had desired to see, and to heare, and yet coulde not.* But wee at this day are no lesse happie then the Disciples, yea we are much more happye nowe, then they were then. For albeit they sawe Christ in the flesh, and hearde him teach: yet at that time, they had not hearde that hee died for vs, and that our sins being altogether washed away and cleansed by his Death, he had risen againe from death, ascended into heaven, and sat at the righte hande of

God the Father: all which are in the Gospel declared vnto vs. Wherevpon Christ saith. *Among them which are begotten of VVomen, arose there not a greater then Iohn Baptist, notwithstanding he that is the least in the kingdome of heaven is greater the* hee. *mat. II. II* that is, Hee shall bee called the least preacher of the Gospell, after Christs Death and ascention into heaven.

Question 3 *VVherefore be'the scriptures termed holie?*

Answer: The Scripture is called HOLIE, 1. Because of the *Au-*thor thereof, the Scripture of GOD. 2. Because of the holinesse, and *per-*fection of the Doctrine which it teacheth. 3. Because of the effect; to wit, our Sanctification, *Ioh. 17. 17.*

POSITIONS,

VERSE. 2.
In the holy
Scrip:ures:

6 *The VVorde of God is holy. Wherefore*

fore we ought willingly to cleave vnto it, as vnto that which is perfect indeed, and most holie.

7 We ought to put difference betwene it and the writings of Men.

8 VVe must not either addeanie thinge to it; or detract any thing from it. *Galat. 1. 8. Deutro. 4. 2. Revel. 22. 18. 19.*

9 VVicked therefore are the *Papistes*, who both adde vnto, and detract from the word of God.

10 They obiekt vnto vs Fathers, Councels, & the Auctority of the Church.

11 But we cleaving vnto the perfection of the Scriptures, acknowledg no Fathers, but whome Scriptures commend; nor any Councels or Church, but such as bee conformable vnto the Gospell, and are governed by the same.

III. THE DESCRIPTION of Christ.

D 4

Ver.

VERSE, 3.4.

3 Cōcerning his Son, (sprüg
[tr̄y ym̄q̄m̄ I had rather translate this
word Sprung, the Made, least it should
bee thought to bee ~~un~~unq̄m̄ in the
Greeke] of the seed of David [that
is, of the Virgin Mary which was the
Daughter of David] according to
the flesh [that is, as he is Man.]

4 Declared to be the Sonne
of God in power [that is, powerful
ly] according to the spirit of san-
ctifica ion, by the resurrection
from th d ade) to wit, concerning
I E S V S Christ our Lord.

C Hrist is described. I. By his Per-
son. II. By his Office. In Christes
Per-

Person we are to note, 1. That Iesus CHRIST is true God. 2. That hee is true MAN. 3. That the Person of Christ is but one, in which there is ἀλλὰ τοῦ αὐτοῦ, to witte, the Divine and the Humane Natures.

First, he prooueth Christ to be God
I. Because he is the Sonne of God, II. Because his diuine Maieſty^e is declared by vndoubred testimonies, 1. By his might and power in working miracles. 2. By his essentiall Sanctitie, and 3. By his Resurrection from the Deade, because he quickened and gaue life vnto himselfe.

Secondlie, Hee prooueth CHRIST to bee MAN, I. Because hee is made or sprung. II. Of the seede of David. III. Because hee hath flesh, that is, Mans Nature.

Thirddie the Person of CHRIST is but one, I. Because the two Natures are spoken of CHRIST without confusion or distraction. II. Because
he

hee beeing the Sonne of God is but one.

The Office of Christ is heere briefly touched, I. Because he is *Iesus*, that is, the Saviour of his People. *Math. 1. 21. ver. 11.* Because he is *Christ*, that is, annointed with the fulnesse of the spirit aboue measure, *Esa. 61. 1. Psal. 45. 7. Ioh. 3. 34. Act. 10. 38.* to bee a Prophet, a Priest, and a King: and so our *Lord*, not onely by Reason of our Creation, but speciallie because he bought vs with his bloode, and purchased vs for a peculiar people and Church for himselfe.

POSITIONS.

VERSE. 3.¹ I
his Sonne.

CHRIST is true and eternal
GOD, coëssentiall, and coë-
quall with God the Father.

Ioh. 1. 14. Rom. 9. 5. Galat. 4. 4. 1. Tim. 3. 16. Ierem. 23. 33.

2 Christ is true MAN, consisting of
Soule

Soule and Body ; and according to his humane Nature , in all thinges like vnto vs , except sinne. *Hebrew. 2. 14. 16. 17.*

3 We are to note the Definition of Christes Person : *Christ is the only begotten Sonne of God , sprong of the seed of David according to the flesh :* that is , who took human nature of the daughter of David , the Virgin Marie. *Gal 4. 4 2. Tim. 3. 16.*

4 Hence is *Nestorius* his errour confuted , who affirmed that Mary the Mother of our Lorde could not bee called *Μητέρα* the Mother of God. For heere the Apostle saith , that the Sonne of God was made of the seede of David . So Marie bare the Sonne of God , and therefore good : that is , such a Person as was God . But shee did not beare him according to his Deity , but *κατὰ σάρκα* , according to his flesh : that is , his Humanitie.

5 This place also confuteth the heresie

made

resie of *Valentinus* who taughte that Christes flesh was a heauenly flesh.

6 Also the *Eutichians*, *Schwenkfeldians*, *Papistes*, *Anabaptists*, and *Vbiquistes*, who either Denie, or Destroy the humane Nature of Christ. Conferre with this place, *Luke. 1.42.* where hee is called, *the fruit of Marys wombe*: and *Galathians the fourth and fourth*: where hee is saide, to bee *made of a Woman*, also *Hebrewes, 2. 14. 17.*

7 Christ hath two Natures; the Divine, and the Humane; yet so as the Humane Nature is assumed into Vnitie of Person of the SONNE of GOD.

8 Those diuerse, and discrepant attributes which in the holy Scriptures, are attributed, and spoken of Christ, are wiselie to bee discerned, euer remembering the Distinction of the Natures. For vnto one and the same Christ, some thinges agree, according

ding to his Humane Nature, or, as he is Man; and other-ſome according to his Divine Nature, or, as hee is God. This manner of ſpeaking the Ancients haue tearmed *κοινωνία ιδιότητων*, *the communication of properties*. This difference, as in times paſt the *Entichians* haue confounded, ſo at this day the *Ubiquiſtes* do the ſame.

9 The chiefeſt ende of Chriſtes mi-
racles was, to *declare* that he was true
God. VERSE. 4.
declared,
&c.)

10 Chriſt overcame Death, & Hel; reſurrec-
ſeeing hee mightily roſe againe from
the Dead.

QUESTIONS

Answered.

Queſt. 1. *Are not we the Sonnes of
God, as well as Chriſt is?*

Answer. 1. Wee are the Sonnes
of God by Adoption; CHRIST is
the Sonne of God by Nature. 2. We
are

are the sonnes of God by grace. Hee is of the substance of his Father. 3. Wee are *Made* the sons of God: Hee is not made, but *declared* to bee the Sonne of God.

Quest. 2. *What is here meant, by Spirit of Sanctification?*

Answer. The Deitie of Christ, as may appeare by the Antithesis, and Opposition of these two among themselves, *χρὶς σὰρξ*, according to the flesh: & *χρὶ πνεῦμα*, according to the spirit. By the worde *Flesh*, it is certaine that the Apostle meaneth Christes Humane Nature. Such also are those sayings, *1. Pet. 3. 18 Put to death concerning the Flesh, quickened by the spirit. 1. Tim. 3. 16. GOD is manifested in the Flesh, iustified in the spirit.*

Quest. 3. *Wherefore is the Divine Nature of Christ called, the spirit of sanctification?*

Answer. It is called, the *Spirit of sanctification*, that is, (not *sanctified*, but)

but) *sanctifying*, because it sanctifieth the assumpt Humane Nature, and also all the Faithfull as the members thereof. For Christ had the spirite without measure, as John saith, and wee receiue the same of his' fulnesse *Ioh. 3. 34.*

Quest. 4. *What difference is there betweene Christes Resurrection and ours?*

Answer. 1. Christes Resurrection is the cause of ours, but not of the contrary. 2. Christ rose againe by the power of his godheade, *Ioh. 2. 19 Ioh. 10. 18.* We rise againe, not by our owne power, but by the vertue of Christ. *Ioh. 6. 39.*

IV. THE NATVRE and Dignitie of the *Apostolicall Ministry.*

VERSES,

VERSES, 5.
and 6.

5 (By whom wee have received Grace, and Apostleship [*that is, Grace of Apostleship, by the figure which the Grammarians terme Hendiads*] to the obedience of Faith in all the Gentiles, [*that is, that y Gentiles may obey the doctrine of Faith, to wit, the Gospell:*] for his name [*that his name may be glorified among them*].

6 In whom [*that is, amongst the which Gentiles,*] you also are the called of Iesus Christ.)

THE Apostle shutting vp both his Digressions, the one touching the doctrine of the Gospell; whereby

whereby hee might the better perswad
the Romanes, the more willinglie,
and eagerly to embrace the same: And
the other, concerning the Sonne of
god; which beeing full of Apostolicall
Spirite, and inflamed with the loue of
Christ, he had inserted even in the be-
ginning, now returneth to his purpose.
And because he had sayd, he was an A-
postle, now he declareth whence he got
that Office, and what be the Proper-
ties of the same.

He proposeth therefore I. *The Effi-
cient cause* of this Office, to wit Christ,
by whom hee was immediatly called.
Galat. 1. 2. vers. 11. Hee layeth downe
the *Formal cause*, to witte, that it is an
Apostleshippe, that is, an Embassage,
2. Corin. 5. 20. And though it might
seeme to be a burden, yet he saith, that
it is the chiefeft dignity, bestowed
vpon him by *Grace*. III. The *Finall
Cause* or End, to wit Obedience, wher-
by Reason might be captivated to the

E

Obe-

Obedience of Faith 2. Cor. 10. 5. *IV.*
 The Obiect, namely *all Nations*, be-
 cause he is the Doctor and Apostle of
 the gentiles. V. the chiefest or last end,
 viz. the glory of God. VI. He changeth
 the generall Position into a speciall;
 thus,

*If the ministrie of Paule doth ex-
 tend it selfe vnto all Nations: Then
 also doth it extend it selfe vnto the Ro-
 mans. Whō honourably he termeth
 the called of Iesus Christ; in the 6. v.*

VERSE. 5.
 By whō We

POSITIONS.

1 **I**T is lawfull, & expediēt to defend
 our dignity, calling, & estat, whē
 the glory of God doth require the same.

shall recea-
 ved

2 The Apostle referreth all things
 vnto the grace of God. Therefore hee
 acknowledged himselfe vnworthy, &c.

3 If they that had the chiefest dig-
 nities, and were the greatest pillars of
 the Church, acknowledged so much;
 how much more should we say, *By the
 grace*

grace of God I am that I am. 1. Cor. 15. 10
2, Cor. 3. 5. 6.

4 They that hate the ministrie of grace,
the Gospel, are the Enemies of Gods
grace.

5 An Apostle is a Person immedi- and Apo-
atly called by Christ, that by the prea- stleshippe;
ching of the Doctrin of the gospel, he
might bring al Natiōs to the obediece
of Faith, having a special prerogative
that in doctrine he cannot erre. See v. 1
Posit. 24.

6 The Apostleship, as also the Mi-
nistrie of the Word, albeit it be a con-
temptible kind of life, in this worlde: yet
in the sight of God, it is a great dignity
and grace. 1, Cor 4. 9. 10. 11 See Nomb.
16. 9. Wherefore let them whom God
hath vouchsafed that Grace, acknow-
ledge the same, and so comforte them-
selues against the vngratitude and con-
tempt of the world.

7 An Apostle differeth from a Bi-
shop, or any other Minister of the Gos-
pel,

pell, yea from the Pope of Rome. 1. By his immediate calling. 2. By testimony of his Doctrine, that therein he cannot erre. 3. By the amplitude and largenesse of the Obiect, because that ministrie extendeth it selfe to all Nations.

8 All Ecclesiastical functions and offices be topical, and haue certaine seates, and mansions: Onely the Apostleship is œcumenical. By this Argument is the Vanitie, and Falshood of the *Bishop of Rome* deprehended, and that two manner of waies

9 *First* the Pope braggeth that he is an œcumenical Bishoppe. Heere is *Oppositum in appposito*, that is, a monster without example, a figment without reason, or senselesse paradoxe. If hee bee a Bishop, then can hee not bee OEcumenicall. Yf hee bee OEcumenical, then can hee not possibly bee a Bishop.

10 *Secondlie*, In his primacy, hee
boast.

boasteth that hee is the successour of Peter. VVee demaund, howe can that bee? Whether as Peter was an Apostle and Bishoppe together, or as hee was either of these? Yf the first, then is it contrarie to our former Reason. Yf as hee was an Apostle, then can hee not bee a Bishoppe, or there must bee some other Bishops that are his companions and equales in the primacie, as Peter had fellows in his Apostleshippe. Yf as Peter was a Bishoppe, then can hee not be œcumenical: and againe the Roman Bishoprike cannot obtaine the primacie, because Peter governed also the church of Antioch. But if hee say, that hee hath it, as Peter was Bishoppe of Rome: first that Historie is very vncertaine, yea most false; Secondly the Romane Bishoppe can by no meanes bee OEcumenical.

II The Apostolical Ministry bringeth not humane wisdom, or demonstration, to the Obedience of Faith.

tions, but Divine Authority: and requireth of the Hearers, not curious searching of the mysteries of God, but simple obedience. 1. *Cor.* 1. 17. *until the 26. v.*

12 That commandement of God, of Hearing and embracing of his Son, (*Psal.* 2. 12. *Kisse the Sonne*, *Deut.* 18. 15. & *Matth.* 17. 3. *Heare him*) ought alwaies to sound in our eares, and to bee engraven in our hartes, that due obedience might be given vnto him.

13 The Obedience of Faith, hath 2. partes. 1. That denying all the wisdom of the Flesh and carnall Reason, we beleeue with full assurāce that our sins are forgiven vs for Christ his sake. 2. Our new obedience & sanctificatiō.

14 It is not leste free vnto vs whether wee beleeue or nor: But by that right, whereby we owe obedience vnto God, we are bound to beleeue & to embrace the promises of God: & therefore the Apostle saith *to the obedience of faith*, and not simply *to faith*.

15 The

15 The grace of the Gospell & sal^{in al the} variation belōgeth no lesse vnto the gen-^{Gentiles.} tiles, then it doth vnto the Iewes: and they are blessed in Christ, aswell as these.

16 The Church of God is Catho-
lique, it is tyed to no person, time, or
place, but that G O D may haue the
same, where it pleaseth him. *Act. 10.*
34. 35.

17 The Church of Rome in times ^{VERSE. 6.}
past, was a famous receptracle of the ^{In whome}
Church of God: but now it is the seat of ^{you are al-}
^{so} Antichrist, the mother of all whore-
domes and abominations. That com-
plaint of Esay concerning the Church
Hierusalem is verified of Rome. *Esa. 1*
21.

18 The Gentiles are termed *the cal-* ^{the called}
led of Iesus Christ, that they might ac- ^{of Iesus}
knowledge the grace of God, and not ^{Christ.}
their merites.

19 We are vnpure by Nature, ho-
ly by adoption; wicked by merite, iust

by grace; gentiles by birth, but the called of Jesus Christ by vocation.

20 In the whole scope and forme of all what hath been said, is propounded vnto the Ministers of the Gospel a memorable example of Confidence. 2. *Tim.* 3. 7. The Apostle hath to do with the Romanes, beeing at that time the mightiest people of the worlde, and in greatest estimation of power: yet before them hee doeth most confidently glorie, partly of the dignitie of his office, and partly of the excellencie of his Doctrine. With such courage and confidence should all the Ministers of the Gospell be endued. Many there be whom the basenesse of their birth, or the meannes of their estat doth terrify, & restraints: yea the best Ministers can hardly expell the Spirit of timidity & fearfulness. These with the apostle Paul ought to consider to what office they be called, whose cause they plead, whose person they represent, & of what moment,

ment, and consequence, that Doctrine
is which they deliver vnto the people.

Verses, 7. 8. 9. 10. 11. 12. 13. 14. & 15.

THE 2. Argument whereby the
Apostle procureth attention, ta-
ken from his own Person, to wit
from the sincere loue, and loving affe-
ction hee beareth vnto the Romanes;
which he manifesteth. I. Because hee
wisheth them all grace & peace, *in the*
7. verse. II. Because hee thanketh god
for their faith, *in the 8. ver.* III. Because
he praieth continually for them; *in the*
9. ver. IV. Because he desireth to come
vnto them; *in the 10. verse.* V. Because
he saith his cōming is not to take, but
to bestow some spiritual gift vpon thē;
in the 11. ver. VI. Because he hopeth to
haue some fruit of faith, & comforte a-
mong them also; *in the 12. verse.* VII.
Because he trusteth that the labour of
his Ministrie and preaching shall not
be in vaine amongst thē; *in the 13. ver.*

IIIX. Be-

IIX. Because he testifieth that by reason of his Apostolicall function, hee is moved to vndertake such a iourney for their sakes: seeing he is debter vnto all Men, wise and vnwise, greekes & Barbarians, in the 14. and 15. verses.

VERSE, 7.

7 To all that are at Rome, beloved of God, called to be Saints. Grace be to you, and peace from God our Father, and from the Lorde Iesus Christ. [*καὶ κυρίῳ* for *καὶ* *καὶ κυρίῳ*. Some, translate this sentence thus, from God our Father, and of our Lorde Iesus Christ, as if the Apostles meaning were, that God is our father, & the father of Christ. But they erre, seeing God is, first, the Father of our Savior Christ, & secondarily, our father for Christ his sake, in & by him.]

JN

IN this 7. verse is comprehended,
 I. *The inscription of the Epistle*, containing a Periphrasis of the Church of Rome. II. *The salutation*.

I. In the *inscription*; the vniversall particle ALL in this place, is determined with the attributes of the predicat; least it should seeme to be written vnto all the Inhabitants of Rome, altogether, of whom scarce the 1000. part, acknowledged Christ. Neither indeed were ALL the Romanes at that time *beloved of Christ, called, and sanctified*.

In these attributes the Apostle describeth the citizē of the true church, seperating them from the other rabble of Men

1. By the *loue of God*, whereby in Christ hee loueth all that belecue in him. *Eph. 1. 3. 4. 5. 6.*

2. By *Vocation*, whereby god doth gather his church.

3. By *Sanctification*, which as an infallible effect, ever followeth true vocation:

cation: being sited in the free imputation of the innocency of Christ: and in the gift of the holy ghost, which beginneth a renovation of our Nature.

II. The *Salutation of Paul*, being comprehended in two words *Grace & peace*, containeth the principall benefites of Christ, spiritual and corporall.

Grace signifieth the favour and loue of God, wherby he loveth vs in his beloved; hitherto is referred, Remission of Sinnes, Adoption, Regeneration, Sanctification, and such like.

Peace signifieth, I. The effect of our free Justification, to wit, Peace of conscience, *Roman. 5. 1. Ioh. 14. 27. verse.*
II. Externall defence, and quietnesse, prosperitie and good successe. *2. Sam. 18. 32. Ierem. 29. 7.*

POSITIONS.

VERSE 7. I **T**HE true Church is a company of Men, called by the Worde of God preached, in which there are alwaies

alwaies
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alwaies some truely beleevving, which being Justified by Faith, are sanctified by the holy Ghost, and through Christ beloved of God, on whom he bestoweth eternall life.

2 Out of the Church there is neither calling, nor sanctification, nor salvation.

3 Here may be observed the restriction *ὅς καὶ πάντες*, of the vniversall particle A L L. For the Apostle writeth to *All* that were at Rome, and saluteth *All* the Romanes, to wit, *All beloved of God, called and sanctified*, that is, *All* the faithfull Christians.

4 The Apostle saluteth and labour-^{al at Rome}eth to instruct Strangers, Grecians, and Jews in this Epistle, seeing he writeth to *All* at Rome.

5 In our praiers, and salutations, & in the cause of Religion, wee must not haue any respect of Persons.

6 Vnder a wicked Prince, the church Rome, of God may haue a place: as it had vnder

der *Claudius Nero* at Rome, a wicked Emperour.

be'ov'd of God 7 The Faithfull are termed *Belov'd of God*, not *loving God*: becaule god lov'd vs first. 1. *Joh. 4. 19.*

8 Our salvation, calling, and sanctificatiō, must be referred vnto the loue of god, whereby hee lov'd vs, not vnto our loue, whereby we loue him.

9 The loue of god is firme and constant: Our loue is wavering & doubtful. The loue of god goeth before; ours followeth after, as an effect caused by the loue of god.

10 This ought to put vs in minde of mutuall loue: for they that are belov'd of god, ought also to bee belov'd of vs.

11 And also, that wee shoulde loue god, as he loveth vs, least by our perverse maners, we make it evident, that we care not whether we be belov'd of god, or of Satan.

82 This doctrine overthroweth humane

mane Merite : for what is in vs, where-
fore god should loue vs? or what could
we deserue, before wee had our being?

13 And doth most effectually com-
fort vs in temptations.

14 The faithful are *called to be saints* ^{called}
passiuely ; because we are not Auctors
vnto our selues of that calling vnto ho-
lines. *Rom. 9. 16.*

15 If we be *called*, then it followeth
that wee giue all possible thanks and
praise vnto him that hath called vs.

16 Again, if we be *called to be saints*, ^{to be saints}
it followeth also, that before our cal-
ling, we were prophane, vncleane, and
vnstable.

17 There are two termes, or ends of
this calling. 1. From what we were cal-
led? 2. Vnto what?

18 We were called from Paganisme
and impuritie ; vnto holinesse and fan-
ctitie.

19 They that are effectually *called* ^{Saintes}
by the gospel, so that they beleue in
Christ;

Christ, and apply themselves vnto holines of life, they are to be called, & accounted **SAINTES**, yea while they liue heere:

20. Against the sacrilegious opinion of the Papists, who whē they heare any tearmed Saint, presently vnderstand it of the Dead onely, who when they liued, were famous for their holie life: howbeit al that truelie belecue in **CHRIST**, are **SANCTIFIED** by the bloud and spirit of Christ, and therefore verie **SAINTES**.

21 Out of this Periphrasis of the Roman Church, we learne the causes of Christianisme.

22 The principal Efficient cause, is God, who loued vs first. 1. *Ioh.* 4. 19.

23 The Efficient impelēt internal, (*Causa interna*) is the Loue of god.

24 The Formal Cause, is vocation, or calling.

25 The Finall Cause, is Sanctification.

26 This

26 This argueth such as turne the graces of God into wantonnes, & the liberty of the Gospel, to licentiousnes of life.

27 And also such as flāder the gospel by that name.

28 Again wee may heere learne, that albeit the church of Rome at that time, was not without some blemish, or errour: for the Saints, no doubt, had their infirmities and Sinnes; yet the Apostle calleth them *belovēd of God*, and *called to bee SAINTE S*, that is, hee calleth them by the name of the true Church.

29 This restraineth the furie of the Catabaptistes, and the madnesse of the Separatistes amongst vs, who ac-
compt nothing holie, & acknowledge no Church, but that which is without spot or blemish.

QUESTIONS Answered.

Quest. How are the Faithful and god-
ly

by tearmed SAINTES, Seeing they are weake in the Faith, and stained with sinne in this life?

Ans. they are called Saints, because of the End of their calling: for they are called vnto sanctity and holines, that is, that they may be such. Againe, they are prepared vnto sanctity, by the gifts of the holy Ghost, and the Obedience of Christ. Furthermore, the worde Saint, doth not signifie perfection, but destinated to Sanctitie, and consecrated to God. Augustine saith, *There is no Sainte that wanteth sin; neither doth he therefore cease to be iust, or a Sainte still, seeing in affection he apprehendeth sanctitie: For wee attaine vnto holines, not by the strength of Humane Nature, but by our endeavour, and purpose by the grace of God: & therefore ALL saints may truly pronounce that they are Sinners.*

Briefly then, the Faithfull are called SAINTES, 1. *Imputatiuely*, in

SOLVTION of Obiections.

Obie. *Hee that is but Lord only, he is
not God*

Iesus Christ is but Lord only.

Ergo. Iesus Christ is not God.

Solution. Both the Premisses be false,
1. The Apostle here attributeth equall
things to equals; that is, He calleth the
Father the *Fountaine of Grace*, and the
Sonne, the *Fountaine of Peace*. 2. The
appellation of LORD, excludeth not
from being GOD: but because the Fa-
ther hath given all things vnto the
Sonne, therefore properly he is called
LORD: for he is LORD indeede, that
hath full and absolute power over all
things. 3. The greeke word *κύριος Lord*,
is correspondent to the Hebrew יהוה
Jehovah, which is the vneffable name
of GOD. So farre therefore is that
difference from excluding Divinitye
from the Sonne, as that it doeth speci-
allye confirme the same. For to bee

Lord over all things, and to be God, is all one. 4. κύριος Lorde, and θεός God, are ever the same that יהוה and יהוה in Hebrew is : And therefore Christes Divinitie is here confirmed.

VERSE, 8.

In the
Greece,
and over,
or vpon.

8 First verily, I thank my God, through Iesus Christ * for you all, because your faith is published in the whole worlde. [*That is, through out all the Churches, in the whole world.*]

THe *Salutation* being performed; the apostle beginneth with thākf-giving, because the Romans profession of the faith of Christ is commended & spoken of through out the whole world.

This he doth 1. That he might glorifie god for so great a benefite. 2. That he

hee might stirre vp hope in them , that God will never leaue the worke he had begunne in them. 3. Charitie also required , that he should first consider of those thinges which were commendable in them , before he did rebuke and reprehende them , which afterwardes he doth.

POSITIONS.

1 The procuring of the Auditors VERSE. 2.
Good-will in the Ministry of the Gos- First verily.
pel, is not flattery, but a healthfull preparation of the Hearers minds, whereby they may the more willingly & attentiuely heare the Teacher.

2 Thankes must be given vnto God I thanke
as for all things, so especially when we my God
see , or heare of the good successe of the gossell. Hitherto appertaineth *the*
67. Psalme.

3 The godly are one body, & there. for you all,
fore ther is a sympathy between them,
so that they reioice for the saluatiō of

one another, & thanke God therefore.

4 To be aggrieved & sorrowfull for the good successe of other, is a note of envie; but to congratulate the good of other, is a sign of amity & sincerity.

because
your faith
is publish-
ed.

5 Faith in Christ is preferred before all the good things which Man hath, which is the gift of God, & not in Mans power, seeing the Apostle thanketh God. &c.

6 Miserable are they, and thrice-wretched, that for retaining or gaining of welth, deny their Faith.

7 The chiefeft commendation of any citty, region, or province, is the sincere profession of Faith and Christian Religiō: *Psal* 147. for they wa ke in the light of God. *Esa* 6. 2. *Esa* 60. 1. 2. 3. whereas all Nations wanting the true and saving knoweledge of Christ, doe walke in darkenes and in the shadowe of Death.

your faith,

8 In the time of Paule the voice of the Gospel sounded in the chiefeft parts

partes of the worlde, in so much that Rome, being the chiefe seat of the Empire, beganne to embrace Christ: But at this day, What is become of so many Churches?

9 The church of Rome at this day, retaineth but the shadowe of the Church of Christ, it keepeth the name of Christ stil, but in great hypocrisie, & corruption of maners.

10 It behoveth vs to bee thankful vnto God, for that inestimable light of the Gospel which hee revealed vnto vs, and to pray that he would continue the same vnto our Children & Posterity after vs.

11 it is the wisdōe, property, & Nature of faith, particularly to apply vnto it selfe the grace of God promised vnto al the faithful: & therefore the Apostle saith, *My God. So Gal. 2.20. who loued me &c.* my GOD,

12 The wicked do generally acknowledge God, they confesse that he is iust
and

and a severe revenger of the transgressours of the law, as may appeare in Judas, Saul, & Caine: But the godly only acknowledge god to bee mercifull, and apply him vnto themselves. *Psal.* 43. 5. *Psal.* 118. 28.

God,
through
&c.

13 Our praier ought to be directed vnto God the Father, as vnto the fountain of al goodnes, *through Iesus Christ* because the father giveth al things vnto vs by, and in Christ. See *Ephe.* 5. 20.

14 Herevpon Christ is our Mediatour, so that without him we can haue no accesse vnto God. *Hebr.* 13. 15. *Let vs therefore by him offer the sacrifice of praise alwaies to God, that is, the fruite of the lips which confesse his name.*

VERSES, 9, & 10.

9 For God is my witnes, whō I serue in my spirit in the Gospel of his Sonne, that without ceasing I make mentiō of you, [*The Rhe-*

Rhemistes translate *μνησθήσιν μοι*,
I make a memorie of you, very barba-
rouslie.]

10 Alwaies in my praiers.

Anticipatio. *If thy good-will ô Paul*
(the Romanes might haue saide)
be such towards vs, as thou saiest
it is: wherefore then dost not thou
come vnto vs?

The Apostle answereth, that albeit
hee bee absent in body, yet he maketh
mention of the continually in his Prai-
ers. Which he confirmeth by an oath:
praying further that hee might haue a
prosperous journey to come vnto the.

POSITIONS.

1 **I**T is lawfull for Christians to VERSE. 9.
swear, as often as the glory of For God is
God, the safety of our Neigh- my witness,
bour, and our owne Necessitie requi-
reth the same.

2 This confuteth the *Anabaptists*,
who

who hold it vtterly vnlawfull to sweare at all.

3 An oath is the invocation of the true God, and a worship acceptable vnto him.

4 Oathes are distinguished: *First*, by reason, of their efficient and impulsive causes, into *ἐμπεδα* or *πταγμα* those which are imposed by the Magistrate, either for declaration of the trueth, or obligatory to obedience and to certain offices: And *ἐκού*, which are made of our owne will.

5 Voluntary oathes are made, either of iust zeal & loue of the truth, as those Apostolical Oathes be. *Rom. 1.9. Rom. 9.1.* Or of meere lightnesse of minde; or in anger and fury, which are forbidden, *Math. 5.34.*

6 *Secondly*, Oathes are distinguished by reason of the Finall Cause. Some Oathes tend to the glory of God; to the edification and profit of our neighbor, *Ezech. 18.3. Ezech. 33.11. & 27.* Others

to

to deceiue our Neighbor; or to satisfie the intemperaunce & wicked custome of our minde. *Math. 5. 34.*

7 We must sweare by God alone as God the Apostle doth. *See Iere. 5. 7. Jer. 4. 2. Ieremie. 12. 16. Deuter. 6. 13. Amos, 8. ult.*

8 It is Blasphemie, in the forme of an oath to ioine the mention of Saints vnto the name of God, as the Papistes doe.

9 Or to sweare by any other thing then by God.

10 It is licentious & wicked malice in the *Pope*, that hee presumeth according vnto his own lust, to dissolue such lawfull Oathes, as bee the bondes of obedience betweene the Magistrate & the subiects.

11 God is not worshipped with vain whom I ceremonies, and lip-labour, but in spi- serue in my spirit
rit. Ioh. 4. 24. This condemneth Hypo- crites, &c.

12 The chiefest service which good re- qui-

in the Gos- quireth at the Ministers handes, is the
pell of this preaching of the gospel.
Sonne
serue in my
&c.

13 Yet the Ministers are taught, that it is not inough for them to serue God in preaching of the Gospel only: but it is required also, that they serue him in their spirit; that is, with an earnest and serious endeavour. This his sturdy and endeavour Paule celebrateth also in another place, and propoundeth the same vnto all Ministers to bee imitated: *as Romans 15. 29. &c. 1. Corin. 9. throughout. 1. Cor. 15. 10. 2. Cor. 11. 23 &c. Philip 1. 13. &c. Coloss. 1. 24. &c. 1. Theß 2 11. 12. & 1. Tim 4. 7.*

that without
ceasing
make men-
tion of you

14 Yea the Ministers must diligently and seriously pray for their flocke in their privat prayers. So did Moses &c. *Exod. 32. & Christ &c.*

Alwaies in
my prayers

* 15 Al Christiãs must pray one for another (for we are al one Body &c.) *Iam. 5. 16.* And Paul willes that Prayers be made for al Men. *1 Tim. 2. 1. &c.*

16 If ever we meane to haue comfort

fort of our Friends, we must not forget to pray for them: for assuredly of such as we pray most for, we shal haue greatest ioy and comfort.

17 This continuance of Paule in Praier, was not (as the *Monkes* and *Nunnes* doe) to liue an idle life, and to doe nothing else but mumble vpon a paire of beades; (which the Apostle denieth, *Act. 20.*) but set times of praier, which he observed daily.

18 The *Messalians*, and *Euchites* dote therefore, who, abusing this place of the apostle, affirmed that Christians ought to doe nothing els, but pray.

SOLUTION of Obiections.

Obiect. But we are Commanded to pray continually. 1. *The 5. 17.* Pray continually. See *Luk. 18. 1.* and *Ephes. 6. 18* Pray alwaies.

Ergo. We must doe so.

Solution. There be two sortes of Praier. 1. *Sudden.* 2. *Solemne*, or set-prayer.
Sudden

Sudden praier, is the lifting vp of the hart suddainely, vpon any occasion, & is called by some Eiaculation. This is alwaies, continually to be performed, every day & houre, for there is alwaies occasion of the hart.

We must vse this continually, I. Because it is the commandement of god. *Luk. 18. 1. 1. Thes. 5. 17. Eph. 6. 18. v. 11.* Because wee must do al thinges to the glory of God, which is done when wee acknowledge the power, wisdom, & mercy of God in al things. III. We are continually subiect to corrupcions, and therefore wee must continually sigh to god for supply of grace. IV. Satan like a roaring Lion seekes continually to devour vs, therefore we must continually crie for helpe. V. Our Faith must growe continually, which is donne by daily exercise of it, of which none is more excellent then praier. This kinde of praier wil stand with Mēs labours: for they may continually lift vp the hart.

Solemne Praier, is whē one doth privately set himselfe to cal vpon God instantly, setting a part all other thinges: Or when diuerse together doe the like. Of this praier the apostle speaketh here

VERSES, 10. 11. 12.

13. 14. and 15.

10 Alwaies in my praiers, beseeching, if by some means some time at length, I might haue a prosperous iurney, by the will of God, to come vnto you.

11 For I long to see you, that I might bestow vpon you some spiritual gift, for to establishe you

12 That is, to obtaine cōmon consolatiō in you, [*or, to be comforted together with you*] by mutual faith, yours and mine.

13 And I would not haue you

G

ig

ignorant, Bretheren, that I haue oftentimes purposed to come vnto you, (and haue beene lett hitherto) that I might haue some fruit among you also, as *I haue* among the other Gentiles.

14 I am debtor to the Grecians, and to the barbarians, both to the wise, and to the vnwise.

15 So, as much as in me lieth, I am ready to preach the Gospel, to you also, that *are* at Rome.

BECAUSE the Romans were Lords of the whole world, & therefore more insolent then other Nations: the apostle in procuring of their good-wil, laboureth to decline al manner of suspicion, least hee might seeme to be too confident and bould, or ~~was~~ *was* ~~ready~~ *curious and buisie in other mens matters:* and therefore he sheweth the Causes

Causes of his comming vnto them,
which he so earnestly desired.

The *principall Efficient Cause* is the
Wil of God. *verse 10.* For without the
wil of God hee might not come vnto
them. This wil hee praied for continu-
ally, *vers. 10.* wherof hee was certified
at last. *Act. 23. 11.*

The *Internal impellent Efficient*, is
his Desire and Affection, to doe them
good, because he loued them, *verse 11.*

The *Externall impellent Efficient*, is
his Office and Duty, which of necessi-
tie he is bound to execute & discharge
verse 14.

The *Formal Cause*, is his prosperous
Iourney, *vers. 10.* Hee desireth not, by
al meanes whatsoever to come vnto
them; neither doth he pray against Dā-
gers in the way: but that his comming
may be prosperous, and profitable vn-
to the Romans. For in the way, he suffe-
red many dangers, Shipwracke, the
stinging of the Viper, & many ābush-

ments laid for him, which for the glory of Christ, the Apostle rather contemned, then praied against.

The *Finall Cause*, I. In respect of Paul, is that he might bestow some spiritual gift amongst them, in *the 11. ver.* II. In respect of the Romanes, it is, that they might be established and confirmed in the Faith, in the *11. & 12. vers.* for he had said before in the *7. ver.* that they were called. III. In respect of both together, the finall cause is, their common exhortation & consolation, by their mutuall Faith, in *the 12. vers.*

POSITIONS.

VERSE 10.

* **V**Nto this verse also may bee referred the 4. last Positions out of the verse next going before.

praiers

5 The Apostle Paul did not only gather the Churches, but also hee visited them, *Act. 14. 23. 24. 25. &c.* He wrote vnto them, he praied for them, &c.

6 Our

6 Our times be as dangerous, (if not more dāgerous) our necessities require no lesse. Let the Ministers watch therefore. *Act. 20. 31.* And the Magistrates also, *Esa. 49. 23.* Yea let every private Man propose this ende vnto himselfe, vid. that he may be watchfull.

7 It was neither the beauty of the ci-ty, nor private gaine, nor idle curiosi-ty, that moved the Apostle to go visite the Romanes; but the desire and loue of the Saintes company, for their mu-tuall edification.

8 Hence are the *Popes* argued in that they visite not the Churches, but send their Legats to scrape for wealth, and stirre vp warres.

9 We may obserue here two signes & tokens of christiā good-wil; 1. Praier for such as we loue. 2. Desire to see the, and to liue together with them.

10 Al those things that seeme to be in mā's free-wil either to do, or not do, are governed by the special providence of

the will of
God

God. *Prov.* 20. 24. *Jerem.* 10. 23. *Act.* 17
28. *Matth.* 10. 30.

prosperus
&c.

11 Being about to make a iorney,
by the example of Paule we must pray
vnto GOD, that hee may prosper the
same. Cōfer with this *1ā.* 4. 13. 14 &c.

VERSE 11.
I lōg to see

12 The godly are not alwaies con-
tented by writing, to comfort & edifie
one another, but covet, and desire to
talke and to liue together

13 Our meeting, conversation, &
conferences ought to be holy, tending
to the mutual edification one of ano-
ther. The effect of godly talke is declar-
ed, *Luk.* 24. 32. And on the contrarie,
For every idle word, &c. Matth. 12. 36.

I long

14 The faithful Ministers by the
example of Paule, must haue a longing
desire to encrease the kingdome of
Christ, by bestowing of their spiritual
giftes, for the gathering & edifying of
the same.

bestow a-
mong you.

15 The liuely voice of the Pastour,
or Teacher, is much more effectual to
instrust,

instruct, or to confirme, then the reading, or hearing of his writings being absent.

16 We ought therefore attentively and carefully to heare the Preachers of the Church (in regard of Gods ordinance.

17 This argueth such as for the strengthēing of their faith, & nourishing of their pietie, thinke it sufficient for them, to read, and to meditate privately at home.

18 David was a Prophet, and endued with the spirit of God in great measure, yea one that meditated on the word day and night. *Psalm* 1. 2. yet hee never withdrew himselfe from the holy assemblie, yea hee desired this one thing especially, that he might remain in the house of the of Lord al the daies of his life, that he might see the worship, and heare the word of God. *Psalm* 27. 4. *Psalm* 42. 1. 2. 3. 4.

19 Great is the dignity of the Mi- gift,

G 4

nistrice

nistry of the word and Sacraments, seeing it is the instrument whereby God doth giue his spiritual gifts vnto Men.

20 Hence are confuted the *Euthusiastes*, as the *Anabaptistes*, the *Swenckfeldians* and such like, who detract frō the efficacie of the external Ministerie in the preaching of the word.

bestowe

21 It is the property of the Faithful, rather to giue, then to take, to profit others, rather then to benefit themselves: For loue seeketh not her owne thinges &c. 1. Cor. 13.5.

be strengthened.

22 They that succcede others in office of preaching the word, in any cōgregation, ought not to hunt for vaine applause and liking of the Hearers, by detracting and blameing of their Predecessours labours, but rather to confirme & strengthē the Faithful in their course wel begunne.

VERSE. 12
I might be comforted

23 Seeing Paule, beeing so great an Apostle was not ashamed to professe that he desired to be comforted by the speech

Speech & familiarity of the faithful Romans (who were but then newly converted.) This example of Modesty should moue the ministers of the church, to do the like, & to imitate this holy affectiō.

24 Such also is the Modesty of Peter, 1. Pet. 5. 1. where he tearmeth himselfe *συνπρεσβύτερον*, the fellow elder, of those Elders whom specially he wrote vnto. So likewise Paul calleth *ἐπαφράς*, his fellow-Servant. Coloss. 1. 7. as hee doth Tychicus also in the same Epist. Chap. 4. verse 7.

25 This condemneth them who in the pride of their harts arrogantly condemne such as be endued with meaner gifts then themselves: & thinke scorn to learne any thing of their inferiours.

26 There is no Man so perfect in this life, but hee hath neede, either of the instruction, or confirmation, or consolation of others. comforted.

27 Vaine therefore is the persuasion of the Papistes, who in this life
ar-

mutuall
faith.

arrogantly challenge the perfection of
vertues, vnto themselves.

28 The duty of Teachers and Hearers is here commended, to wit, that by their exhortations, and holy conversations, they might be mutually confirmed, comforted, and strengthened in the Faith, and in piety.

29 The scope and ende of the Ministry of the worde, ought to tend to the instruction, confirmation, consolation, and edifying of the Hearers.

30 Hence are they argued, who in their sermons strive to shew their learning & wit, that they may bee famous forsooth, & spokē of; not caring for the profit & edifying of the Hearers. These men preach themselves & not Christ. *They haue their reward, &c.*

VERSE. 13
purposed,

31 Seeing the godly purposes of holy Men be oftentimes staide & hindered, it is requisite that whatsoeuer wee goe about to doe, we patiently submit our selues vnto Gods providence.

32 Our

32 Our purposes & Councels may be good; but when they are agreeable vnto the will of God; then is the same manifest, by a prosperous and peaceable successe.

33 If the first and second endeavour^{let hitherto.} of the faithful in their godly attempts, be frustrated, they must neither despaire, nor giue over and desist their enterprife: for God in due time may bring the same to passe according to their expectation.

34 The Gospell is not any where preached rashly, or by chaunce, but by the decreed wil, and certaine counsell of god. Who hath appointed vnto everye Nation a time for the preaching of the Worde. *Act. 17. 16. &c. Dan. 4.* He governeth the kingdomes of this worlde, much more doeth hee his owne.

35 This shoulde comfort vs against Tyraunies, least wee shoulde thinke that it lyeth in their power to hinder
the

the kingdome of Christ.

36 It warneth vs also of our duty, that we should gratefully receiue the light of the Gospell while wee enioye the same; least when it shal be taken from vs, wee looke for it in vaine. *Luke 19. 41. &c.*

QUESTIONS *Answered.*

Quest. What was it that hindered Paul to go vnto Rome?

Answer. The Apostle expresseth not what hinderance this was. Yet it may be, Hee was hindered, either by the spirit of god: so *Act. 16. 6.* the holy Ghost did forbidde him to preach the word in Asia, where notwithstanding he preached afterward: Or it was the charge and care of the Churches of the East, which the Apostle dayly planted and confirmed; who beeing loath to let so great a Doctor, go from thē, hindred him from going to Rome, as appeareth, *Act. 20. 37. 38. Rom. 15.*

22.23. Or lastly, he speaketh of the impediments of Satan, who by al meanes endeououred to hinder Pauls comming to Rome, by shipwrake, by the viper, by incensing the Jews against him, &c. See 1. Thiss. 2. 18.

POSITIONS.

37 **T**He Efficacie of the Gospel VERSE. 13
in the hearers, being noted ^{fruit}
by the godly Ministers, is
vnto them as it were some sweet fruit,
as also vnto God himselfe.

38 The fruit which the Apostle ex- ^{among you}
pected of the Romanes was, 1. The ioy
which hee should haue by familiarity,
& conversation amongst them, the cō-
fort, exhortation, &c 2. The godly pro-
gresse & cōfirmatiō which they should
haue by his presence, instruction, &c.

39 The encrease of the kingdome of
Christ, should be the principall fruite
that the Ministers shoulde expect of
their godly and diligent labours; not
their

their stipendes, livings &c. Yet are not the Ministers of the Gospell Hirelinges therefore, because they haue yearly stipends. See *Rom. 15.27. 1. Cor. 9.7.9. 11. 1. Tim. 5.18.*

40 The Apostle knew not the disposition of the Romanes, and yet hee hopeth to haue some fruite amongst the. The Ministers of the worde must ever hope to haue some fruit of their labors though they see it not.

other gentiles

41 We are oftentimes provoked to godlines by the example of others: so the Apostle provoketh the Romanes by the example of other Nations.

42 Of like, there is like iudgement. Like Disciples ought to make the same progresse in godlines, and to profit alike.

VERSE, 14
I am debter

43 The labor of the Ministers is not arbitrary, but due by debt. *1. Cor. 9.16. Jerem. 48.10.*

both to the
&c?

44 The Apostle saith hee is *debtor* vnto all, because he received giftes to pro-

pro
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profital, wisdom to instruct the wise, & learned, patience and longanimity to beare with foolish and vnwise.

45 The Ministers of the Worde are ^{debtors.} not Lords over the flocke, but debtors vnto the flocke. This condemneth the arrogancy & ambitiō of the Pope, &c.

46 All Christians are debtours one to another. For who is hee that hath not received some thing whereby hee may profit his Neighbour.

47 Every Man in his vocatiō is debtor vnto his Brother. The Rich gluttō. *Luk. 16. 19.* was debtor vnto poore Lazarus, though hee thought hee owed him nothing; but in the end he founde how much he was deceived.

48 There be three speciall Causes, wherefore wee bee debtours vnto our Neighbour.

49 The 1. is the law of Nature, because our neighbour is our own Flesh. Herevpon wee are debtors even vnto our Enemies. *Esa. 58. 7.*

50. The Second is the lawe of Redemption: for we must needes owe duty and service vnto him, whom Christ vouchsafed to serve. *Phil. 2. 7.* Hee maketh vs being his members the seruantes of others, together with himselfe.

51. The 3. is our owne particular vocation and charg, as here appeareth in Paule. Let every Man therefore consider what God hath bound him vnto, by his particular vocatiō. See *Phil. 2. 4.*

both to the
&c.

52. The Apostles Office was to teach al Nations, without limitation to any place or people. See before, *vers. 1* *Posit. 24.* & *vers. 5. Posit. 5.*

53. The Doctrine of the Gospel is vniversal, it appertaineth vnto al Nations, without any difference, aswel vnto the foolish and barbarous, as vnto the wise and civil. *For with God there is no respect of persons. Ro. 2. 11. Act. 10. 34*

54. Therefore the Ministers of the Gospel ought faithfully to distribute the word without partiality, or respect
of

of Persons; they are bounde to instruct the poore and foolish, aswel as the rich and wise.

55 In like manner, No man ought to contemne another, in respecte of his country & Nation: seeing God vouchsafeth his Gospel also vnto the rude & barbarous Genti'es. Confer with this

Act. 10. 34. 35. Coloss 3. 11.

56 The doctrine of the gospel excelleth al other doctrines and learning in the world. Wise, vnto
wise,

57 I. It is so easie, that barbarous people, fooles, & idiots may vnderstand and apprehend it.

58 II. It is so excellent and mystical, that the Grecians and wisest men that ever haue beene and shal be, haue had, and may haue sufficient matter to exercise their wittes.

59 It is a sea, wherein the Lambe may wade, and the Elephant swimme

60 There is no other Doctrin in al the world, that may be indifferently applied

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phed

plied to every Man: For what befitteeth the ruder sort, is vnworthy the study of the learned; and what exerciseth the wits of these, surpasseth the capacity of the simpler sort. But in the Doctrine of the Gospel, every man may finde what he may learne.

61 Let no man therefore despaire of having good successe in the knowledge and profession of the Gospel.

62 If thou bee a learned Man, thou hast here what to learne with the grecians, and Wise-men of the world: But if thou art a simple man & vnlearned; despaire not, for fooles and barbarus men may conceive this doctrine.

63 The Reason heereof is; Because the Doctrine of the gospel consisteth of Principles, *non Naturā notis naturalibus; sed uisōis*, not knowne by Nature, and demonstrable by Reason; but beleewed by faith. They cannot be attained vnto, and apprehended by natural Faculty; but are conferred by an
ex-

external Principle, to wit, the HOLY GHOST.

64 The Ministers may not preach the Gospel, but in what place, and at what time god hath appointed. VERSE 15.
as much as
in &c.

65 Yet notwithstanding, they ought to bee of a ready and willing mind at all times, as much as in the lieth, to preach the same vnto all nations indifferently. ready

66 To preach the Gospel is to bestow a spiritual gift vpon the Hearers, *Cōfer this ver. with the 11. ver. before.* to preach

67 Hence are the mitered successours of the apostles condemned, who for excuse of their idlenes, pretend the ignorance of the common people, and the shalownes of their capacity: whereas they endeavour nothing so much as to keepe them in ignorance stil.

68 For they hide the Gospel from them, they keepe the worde of God in an vnknowne tongue; yea they sende them to learne of lying legendes, of Images, of Stockes, and stones, &c.

VERSE 16.

16 For I am not ashamed of the Gospel of Christ, for it is the power of God vnto salvation to every beleeuer, to the Iew first, and also to the Grecian.

THE 3. Argument which the Apostle vseth to procure Attention, taken from the thing it selfe, to witte, from the Doctrine which hee teacheth, brought in by Anticipation. For Some bodie might haue objected;

Oh but thy Doctrine, o Paule, requireth men, (cleaving vnto the Scriptures and promise onely) simplie to beleeue; It condemne th mans strength, & free will; & biddeth vs put our whol trust & confidence in one Man, that was crucified: & for his sake, we must die vnto the Flesh, and to the world; we must

must bear the Crosse & suffer afflictions, yea Death it self: we must cōrene the present good thinges, & hope for future felicity. Now is not this thy Doctrin, contrary vnto al good learning, and VVisedome? Is it not plaine foolishnes, 1. Cor. 1. 18. 21. 24. Yea flat Blasphemie, Act. 7. 57. VVell therefore maieſt thou, ô Paule, be ashamed of ſuch a Goſpell.

The Apoſtle aunſwereth: No, no, *I am not aſhamed of the Goſpell of CHRIST*, no not amongeſt the wiſeſt Nations, vvhether Greekes or Romans.

The *Reasons* of this aunſwere, are three, manifeſt in the text. The *firſt*, is taken from the Auctor, and Subiect of of this doctrin. *It is the Goſpel of Chriſt*, which is propoūded vnto the Church, by his commaundement, and auctori-ty, *Matth. 28. 19. Marc. 16. 15.* And it treateth of Chriſt himſelfe, of his Perſō, Office, & benefits, *Luk. 24. 27. Act. 10*

42-43. Hereupon the Apostle concludeth thus. *I am not ashamed of Christ my Saviour. Therefore, I am not ashamed of his Doctrine.*

The *second Reason*, is taken from the attribute of the gospel, The gospel is the power of God, that is, (*Metonymicōs*) a powerful and effectual instrument to salvation. *It is not foolishnes, or absurd: Wherefore then should I be ashamed of the Gospel?*

The *third Reason*, is taken from the ende of the Gospel. *It is the power of God unto salvation*. The wisdom of the world, and Philosophy availeth nothing to salvation: the gospel is the only effectually meanes whereby God giveth salvation. *Seeing I have this ende set before me; (saith the apostle) wherefore should I be ashamed of this doctrine?*

POSITIONS.

VERSE, 16
I am not
ashamed

I **T**He dignitie of the Ecclesiastical Ministry is great, seeing
no

no mā ought to be ashamed of it. What-
soeuer the worlde thinketh of it; yet in
the sight of God it is so glorious, that
the Sonne of God himselfe, being vp-
on earth, doubted not to vndertake the
office of preaching. They therefore that
are ashamed of, & contemne, or think
basely of this function, they are contu-
melious, and reproachful against the
Sonne of god himselfe.

2 In the person of Paule, wee may
learne the conditions of a faithfull ser-
uant. 1. A faithfull seruant acknowledg-
eth his Master in his heart. 2. He con-
fesseth him before others. 3. Hee com-
mendeth him. 4. If he be contemned,
hee taketh it very grievously. 5. Hee is
not ashamed of his Master, before his
adversaries. 6. He doth his Masters wil,
not caring whether it please others,
or not.

3 The Gentiles are heere closely ar-
gued, because they are not ashamed of
their licentious Jupiter, of their pro-
phane

phane Idols, and heathenish Religion, which is of no power vnto saluatiō, yea it is the broad way to ruine & perdition.

4 The Apostle when he might haue sounded forth the triumph, & praises of the gospel, yet saith only, *I am not ashamed of the gospel*; teaching vs with what modesty and wisdom we are to deale with the adversaries of Religion.

5 The *Philosophers* are ashamed of the gospel; the *Politicians* refuse it; *Hypocrites* are weary of it; *Epicures* laugh it to scorne; the *Ethnicks* & *Atheists* cōtēne it: But *Christiāns* must not be ashamed of it; the Ministers of their preaching, nor the hearers of their cōfessiō. *Mark. 8. 38. Mat. 10. 33. Luk. 9. 26. Luk. 12. 9. Ioh. 5. 33. Dan. 12. 1. 3. 1. Pet. 4. 16*

6 They that are ashamed of the gospel must needs be, either convicted in their consciences of errour; or, they must dissemble the knowne truth, and so loue more the glory of Men, then of God. *Ioh. 12. 42.*

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7 They may be ashamed of the gospel; whose life and practise differeth from their profession

8 The *common sort of people*, whose care and study, is altogether imploide to serape for wealth, are ashamed of the gospel: they thinke that whatsoever is spoken of God, of Heauen, of eternal life, of Hell, and the Diuel, is but vaine and fabulous. They laugh at such as suffer any losse, or take any labour in defence of the gospel.

9 The *Potentates* also, and great mē of the world (being most of them *Atheists* and *epicures*) that care for nothing but for the peace of the cōmon wealth for good successe in gouernmēt, the agreement of their subiects, the mainenance of their pompe & honors, &c. are ashamed of the gospell, yea they contemne & scorne it, because it iumpeth not with their pollecie.

10 The *Pope* also, & his *Ecclesiastical Prelats*, are ashamed of the gospel, because

because they persecute with fire and sword, such as doe sincerely preach, or professe the same.

11 Yea *those Ministers*, who condemning the simplicity of the gospel, preach Frierlike conceiptes, and teach Monkish allegorical divinity; and hunt for rags of Iudaisme, and parcels of Paganisme, to beautify their sermons, are verely ashamed of the gospel.

Gospel of
Christ,

12 The gospel because it treateth of the person, the Office, and Benefits of Christ, is here termed *the Gospell of Christ*, albeit the Apostle in the 1. *vers.* of this Chapter, calleth it *the Gospell of God*, because God is the author of it. See before, *verse 2. Quest. 1.*

the power
of GOD

13 The efficacy of the word of God written, or preached, is very great, for it is *δυναμις τῷ θεῷ*, that is, that thinge by which God doth powerfully worke salvation in Men. *Hebr. 4. 12. Esa. 53. 10. Rom. 10. 17.*

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here, 1. Of them, who deny that the word of God hath such efficacie, as the *Swenhsfeldians* doe. 2. Of such, as attribute such efficacie, not onely vnto the Doctrine of the gospel, but also vnto Revelatiōs, vnto Traditiōs, & Worship, as the *Anabaptists* & *Papistes* doe.

15 The gospel is the power of god to to Salvatiō,
Salvatiō, not to Iudgmēt & cōdēnatiō

16 Hence appeareth the fallhood of two dangerous, & blasphemous Positions; the One of the *Papists*; and the Other of the *Divell*.

17 Of the *Papistes*, who terme this Doctrine, a Nose of wax, a deade letter, souterly inke, the Booke of Heretiques, &c.

18 Of the *Divell*, who oftentimes would perswade troubled consciences, that the Gospel, is a Doctrine of Iudgment; and that Christ is a Iudge, contrary vnto the whole scope, and end of the Gospel.

19 The

19 The gospel is tearmed, *the power of God*, I. Because it preacheth Christ, who is the wisdom, and power of God. *1. Cor. 1. 18. vers. 11.* Because God hath declared his power in our redemption, which could not be accomplished, vnlesse our enemies had bin conquered, and overthrowne. *Esa. 66. 22.*

20 The gospel doth not only endue the Elect with new affections, but also powerfully defend thē against all their enemies.

Salvation

21 The ende of the doctrine of the Gospell, is the salvation of our soules.

22 Therefore this doctrine comprehendeth all felicitie, and comforteth and armeth vs against all afflictions and crosses.

23 Herein is the doctrine of the law & Philosophy secretly taunted: for neither of both can bring a Man to Salvation.

24 The Law accuseth vs of sin, and condemneth vs. Philosophy promi-
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leth felicitie, & happines; but can per-
forme nothing at al.

25. Salvatio commeth not from the
reading, or hearing of the Gospell; vn-
lesse the minde be also moved to assent
vnto it, which the holy Ghost worketh
in the Elect. *Act. 16. 14.* to every
one that
&c

26 The chiefest thing, yea the only
thing that the Gospell requireth of vs,
is Faith, to apprehend the promises.

27 The grace of god and salvation,
is giuen vnto al those, and vnto them
only, that haue Faith, and beleeue in
Christ, for they only are iustified. *Mar.*
16. 16. beleeueth;

28 Therefore neither doeth saluati-
on, nor the doctrine thereof, beelong
at all, vnto Infidels and Vnbeleevers.
Ioh. 3. 18.

29 Seeing god doth mightily vse the
preaching of the gospel, to beget faith,
and to confirme the same in the hearts
of the Elect, and so to bring them to
saluation: we should greatly esteeme of
the

the preaching of the same, and have it in great price, and diligently and reuerently heare it. *Rom. 10. 17. 1. Cor. 1. 18.*

21. 24. 1. Tim. 4. 16. 2. Tim. 3. 15. Ioh. 5. 25

30 As vnto the beleeuers, the Gospel is the power of God vnto saluation: so vnto the Vnbeleeuers, it is the fauor of death vnto death, because they either contemne, or corrupt it. *2. Cor. 2. 15. 16.*

every one

31 The promise of saluation, belongeth not only vnto certaine Men, whether Prophets, Apostles, or Jewes; but generally vnto al beleeuers. *Mark. 16.*

16. 1. Tim. 2. 4. Wherefore no man ought to despaire, or to thinke himselfe exempted, *Beleeue only, Luke 8. 50.*

the Jew first

32 The Jews by Nature, are no better then the gentiles, yet because of their prerogatiue, the Apostle nameth them first.

33 They had the promise, that the Messias should come out of the seed of Abraham. They were the keepers of Gods

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Gods Oracles; Christ was borne of the;
& sent vnto the lost sheep of the house
of Israell. Therefore the gospell was
first to be preached vnto them, that it
should bee manifest, that the promise
made vnto them, was accomplished.
And afterwards, the gospell was to be
preached vnto al the gentiles.

34 By *Grecians*, the Apostle meaneth the *Grecia*
al Nations, that were not Jews by Na-
ture; by the figure *Synechdoche*.

35 Out of *this verse* and the *verse* VERSE, 16
following, may bee gathered the differ- & 17
rence betweene the law & the gospel.

36 They differ. I. Because the lawe,
is in some sort known by Nature, *Rom.*
1. 19. & 2. 15. The gospel, is a mysterie
kept secret since the world began; but
now revealed. *Rom. 16. 25.*

37 II. The gospell, is here tearmed
the Gospell of Christ, because it treateth
of his Person, Office, and Benefits: but
the Law, doth altogether treat of the
doctrine of Sin, and of good works, *Do*
this

this, and thou shalt live, Luk. 10. 28.

38 III The Gospel, is *the power of God unto salvation* 1. Cor. 1. 24. The law, in as much, as it was weake because of the flesh, cannot iustifie any Man, as we are now, in the state of sin. Rom. 8. 3. nor quicken any. Galat. 3. 21.

39 IV. The gospel, requireth faith in Christ: The Law, requireth workes, & the perfect conformity of Nature Rom. 4. 4. Galat. 3. 12.

40 V. The law, promiseth eternal life, with condition, if it be perfectly fulfilled. Luk. 10. 28. Galat. 3. 12. Levit. 18. 5. The gospel, promiseth life eternal, freely, by and for Christ his sake, to them that belecue in him. Rom. 3. 25. Ioh. 3. 16. Ephes. 2. 8.

41 VI. Both the Law, and the Gospel, treat of sinne, but diversely: The Law doth shew, argue, accuse, and condemne sinne. Rom. 3. 20. By the Law we commeth the knowledge of sinne. Ro. 7. 7. *I would not haue knowne sinne, but by the*

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44 IX.
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the law. But the Gospel remitteth; covereth, and doth not impute sinne, by shewing Christ taking away the sinnes of the world. *Iob. 1. 29.*

42 VII. The Law, is the ministry of Death and Damnation. *2. Cor. 3. 7. 9.* It maketh the whole worlde guilty in the sight of God. *Ro. 3. 19.* It causeth wrath. *Rom. 4. 15.* It concludeth al Men ynder sinne, and subiecteth them to malediction. *Galat. 3. 20. 22.* The gospel, is the ministry of Salvation, of the Spirit and Iustice, *2. Cor. 3. 8. 10.* The word of Reconciliation. *2 Cor. 5. 20.* Of Deliverie and Peace. *Esa. 61. 5. Luke 4. 18.*

43 IIX. The Law, must be proposed vnto secure Persons & Hypocrites. *1. Tim. 1. 9. 10.* But the Gospel, to the afflicted, and such as bee of a contrite hart. *Esa. 61. 1.*

44 IX. The law, declareth what good works please God, wherein the Regenerated ought to walk. *Eph. 2. 11.* The gospel teacheth, how these works should

be done, namely by vertue of the holie Ghost, which is giuen by the gospel also. *Gal. 3. 2.* and teacheth also how our inchoated obediēce, albeit vnperfect, doth please God through Christ.

VERSE, 17.

17 For in it the righteousness of God is revealed from faith to faith; as it is written. But the iust shall liue by faith.

T*His verse cōprehendeth the first generall Proposition contained in this epistle, concerning Iustification, which is this.*

The righteousness of god, that is, the Righteousnes of Jesus Christ, (which God imputeth vnto vs) being the on-ly righteousness which is effectual, or a-uaileth in the sight of god, by the which Men are absolved from their vnrighteousnes, is now revealed, being hitherto hid, and kept secret since the world be-

began by the doctrine of the gospel, & apprehended by faith only, & not by works.

For this iteratiō of the word Faith, signifieth the continuation, & perpetuity of the same thing, excluding al other.

The *Righteousnes of god*, is 3. fold.

The I. is an *essentiall propertie of God*, whereby god is essentially iust or righteous. With this righteousness we haue nothing commō, because it is the verie essence of god. detestable therefore was Olander his error, who affirmed that we were iustified, or rather deified, with this righteousness.

The II. is the *Distributive Righteousnes*, or *Justice of god*, whereby he rewardeth every mā according to his defects defending the Innocēt & punishing the guilty. Of this David speaketh. *Ps. 119* Righteous art thou O Lorde, and iust are thy iudgements. It is not this righteousness which the Apostle speaketh of: for as David saith; *Enter not into iudgmēt, O Lord, with thy seruāt, for in thy sight*
 shall

shall no man living bee iustified. Psa. 119
Blind therefore & ignorant are the Papists who draw the vse of this Righteousnes, into the cause of Justification.

The III. is *Imputatiue Righteousnes*, to wit Christes Righteousnes impured vnto vs, whereby God doth accompte such as beleeue in Christ iust & righteous for Christ his sake. Of this Righteousnes or Justice, beeing not opposite vnto Gods Mercy, but most consonant vnto the same, the Apostle speaketh in this place. It is called *the righteousness of God*, because we must referre it altogether vnto God, for in Man there is nothing whereby he may be iustified. David would be quickned in this *Righteousnesse*, *Psalmie. 119. 156.* which in *the 3. verse* afterwarde, he calleth, *the Mercie of God.*

But that the whole scope, and course of the Apostles disputation, may bee the better vnderstood, we thinke it not amisse, to speake some thing concerning

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ning that *Righteousnesse* whereby wee are iustified in the sight of God: especially, seeing Satan so much, laboured to obscure no other pointe of Christian Religion, as he hath done this one.

To speake nothing of the *Philosophers & Pharases*, how they expected Salvation; the one, by the works of the law; & the other, by moral vertues. first in the Apostles time, question was moved principally, concerning *the Efficient meritorious cause of iustification*: to wit, whether the same were the *satisfaction of Christ*, or *our owne works*. Herevpon grew that disputation of Paul vnto the Romanes, & to the Galathians, wherein, the Apostle prooveth by many Arguments, that the efficient meritorious cause of Justification is, *not our owne workes*, but *Christ*, and his *satisfaction*, being apprehended by Faith.

The reliques of this controversie remaine at this day, in the kingdome of antichrist, for albeit, the *Papists* ascribe

our *first Iustification*, (as they terme it) vnto Christs merit onely, yet they attribute our *second Iustificatiō*, vnto the merites of our owne good workes.

Yea the whole summe of Iustification, is, by the subtiltie of Satan called in question at this day. For the controverſie among vs, is not onely concerning the *efficient meritorious Cause* of Iustification, but cōcerning the *forme* thereof, and the whole nature of it. *Whether Iustification be, as it were, a phisical motion from inherent sinne and vnrightheousnes, vnto inherent righteouſnes: Or, whether it be ſited in the ſentence, pronounced by the Iudge?* Not a word of this, in the Epistle to the Romans; whereby it appeareth that this was not controverted in those daies; for al Men beleevd at that time, that *Iustification was ſited in the ſentence pronounced by the Iudge*, whether it were for our owne workes, or for Christ his sake onely. But now the controverſie is touching the word, the

the nature and definition of Iustification. The Papists contend it is a kinde of phisical or natural motion.

The Doctrine of the Reformed Churches concerning *Iustification*, is this. Man being vniust and the child of wrath by Nature, is accōpted for iust, and pronounced so to be of God, in as much as he forgiueth him his sins, and imputeth the righteousness of Christ vnto him, for the merits and satisfactiō of Christ, performed for him, & apprehended of him by faith. Wherevpon man is iustified by *Faith onely*, because he is cōunred iust, and by consequēce, pronōiced iust, for Christes satisfaction *onely*, which is imputed vnto him by faith *onely*, because he doth *not* apprehend, and apply it to himselfe, *but by faith* And so, Man is iustified, partly by the Grace & free loue of god, whereby he ordained Christ to bee a satisfactor & Mediator for the elect, & partly by the Iustice of God, whereby ac-

I 4 cepting

cepting Christes satisfaction for the elect, he imputeth the same vnto the, & there vpon receaveth them into favour, and adopteth them for Sons and heyres of eternal life.

POSITIONS.

VERSE 17.
For by it

1. **T**HE Righteousnes of Christ, which is the onely righteousness, which in the sight of God is effectual for our salvation, is manifested, revealed, & taught in the Gospel.

2 Daungerously therefore do they erre, who looke for Righteousnes otherwhere then in the Gospel.

3 Righteousnes is two-fold. I. *One* is called *the Righteousnesse of God*, also *the Righteousnes of Faith*, & *the Righteousnesse of the Gospell*. It is called *the Righteousnes of God*, because God giueth the same freely, & imputeth it vnto vs by faith, & approveth of it in his Iudgmēt. See *Phil. 3. 9*. It is called also *the righteousness of faith*, because wee

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attain vnto it or apprehend it by Faith only: & the *Righteousnesse of the Gospel*, because it is made manifest and revealed in the Gospel.

4 II. The *other* Righteousnes is called, *Our owne Righteousnes*, also the *Righteousnes of workes*, and the *Righteousnes of the Law*. It is termed *Our owne righteousness*, because for attaining the same, we labour by our owne natural goodnes and vertues. It is called the *Righteousnes of workes*, because it consisteth of good workes, agreeable vnto the Law; and the *Righteousnes of the Law*, because it is required in the law, & because the law is the measure and rule of the same.

5 If this Righteousnes which God imputeth vnto vs, bee revealed in the Gospel, then it appeareth manifestly, that it is not the distributiue or iudicial righteousness of God, wherby we are iustificed (as the *Papists* affirm) for that is taught, not in the Gospel, but in the law

by it revealed

is revealed

6 If Righteousnes be now revealed, then it was hid before, and vnkowne vnto the world, which never heard of the doctrine of the Gospel.

7 Christ himselfe was the Minister of this Revelation, *Ioh. 1. 10. Math. 11. 27*

8 If this Righteousnes, & the Doctrine of the Gospel be yer hid vnto any, it is hid in them that be lost, in who the God of this world hath blinded the minds &c. *2. Corinth. 4. 3. 4.*

9 This should terrifie the Papistes, who argue & condemne the Doctrine of the gospel, of obscurity & darkenes.

10 The Righteousnes of god is revealed, The godly therfore, do sensibly feeble that they are receaved into grace, and iustified in Christ, and that a new wil is formed in them.

11 This argueth the *Papists* again, who teach, that a Man may not bee assured of his salvation vnlesse hee haue that certainty & assurance by special revelation, or vision. Whereas the Apostle

postle saith *It is revealed in the Gospell.*

12 Faith is not an individual, sudden, or momentary Acte, but is continued and taketh increase. For of an imperfect faith, it becommeth perfecte. This cōdēneth careles Christiāns, who thinke they have learned inough, &c. from faith
to faith

13 This increate of faith, is obtained by faithful Praier. *Luk. 17. 5.* & by the preaching and hearing of the word of god; as appeareth in the 11. and 12. verse of this Chapter.

VERSE 17. *As it is written &c.*

The Apostle hauing laide downe the general Proposition concerning Iustification, in the former parte of this 17. verse. Now in the latter part thereof, he beginneth to proue the same Proposition, by one principal Argument *ἡ πίστις*, takē from the authority of the holy Scriptures, *The iust shall liue by his Faith*, which sentence is declared before, in the Resolution.

PO.

POSITIONS,

VERSE 17.
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hall liue

14 **T**He prophecy of Habacuk is Canonical, & of diuine authority, seing the holy ghost vouchsafeth to alleadge the same.

15 The gospel is but one in al ages: and the Fathers of the olde Testament haue attained vnto salvation, by the same way that we obtaine it now, as appeareth out of Habacuk.

16 The place of *Habacuk Chap. 2. 4.* is this: *Behold he bubbleth whose minde is not vpright in him, but the iust shal liue by his owne faith.* In which wordes is signified, that in that destructiō which the Chaldeans were to inferre vpon the people of god (which was pronouced in the 1. Chapter) the euent should be vnlike of the godly and wicked; for the wicked, because of their diffidence towards god, & confidence in humane help, shold bubble, that is, vanish away as a bubble, being destitute of al cōfort but

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but the godly becauſe of their owne faith, whereby they are certainly perſwaded, that God is recõciled vnto the for the Meſſias ſake; and therefore that he could & would mercifully ſaue the in daungers and affliction: by this their faith they ſhall liue, that is, they ſhall enioy true comfort, which comfort is the beginning of eternal life.

17 By which expoſition, it appeareth manifeſtly, that the Apoſtle did not vnſitly alleadge this ſentence for cõfirmatiõ of iuſtificatiõ by faith only.

18 Yet; either becauſe in the Apo- by his faith
ſtles time, there was no controverſie concerning *our owne proper faith*, and *the faith of another*, he alleadgeth not the pronoun poſſeſſiue, *His owne*, as appertaining nothing to his purpoſe. Or it was becauſe that in the Greeke ideome, pronounes are vnderſtoode of theſelues incluſiue, as alſo in the Latin, & therefore had not need to be pre- ciſely expreſſed.

19 This

19 This condemneth *the implicit faith* of the Papistes, for they affirme, that a Man may be saued, if he say, he beleeueth as the Church beleeueth, though he knoweth not what the Church beleeueth. Contrarywile, the Prophet saith, *The iust shall liue by his own faith*; not, *by the faith of another.*

QUESTIONS Answered.

Quest. Seeing every Man must be saved by his owne Faith, what is become of young Infants: who by reason of their Age having neither knowledge nor faith depart this life: are they saved, or no?

Answer. This place of scripture, and such other, that vrge the Necessitie of Faith, are meant of such Men as are of a reasonable age: of whom an expresse Faith, and knowledge, as touching the principall grounds and foundations of Christian Religion is required: not that every man is bound to conceine & vnder-

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derstand all things after the same manner and measure: but according to that measure which the spirite giueth him, who by the worde of God, being reverently heard, beleeued, & well applied bringeth the godly into the waye of truth, and life everlasting. *Secondly*, there is no doubt concerning baptised infants; but touching the vn baptized, whether they bee saued? Concerning these therefore we say, that we doubt not to number the Children of the Elect, among the company of beleevers, although as yet they beleeued not, nor could beleeue by reason of their Age: euen as they which are borne of Infidels, are reckoned among vnbeleevers, although of themselves they withstood not the faith. So then, the children of the godly departing without Baptisme by reason of the couenaunt that God made with their Parents, may bee and are saved, if they appertaine to the number of such as bee elected: as also all others

thers likewise are saued (if there be any such) that by the secret counsel of God are predestinated vnto life eternal. *Thirdly*, It is sufficient to affirme, that they which shal be saved (for so much as by Electiō they belōg vnto the treasury of God) are endued with the spirit of God (though peradventure they cannot attaine vnto Baptisme) which is the roote of Faith, Hope, Charity, & al Vertues. And that even Infants may be endued with the holy Ghost, Iohn Baptist *Luke 1. 15.* and Ieremie *Ier. 1. 5* may witnesse, who were inspired with the holy Ghost, and sanctified even in their Mothers wombe.

POSITIONS

VERSE 17.
The Iust

THE Faithful are *Iust*, because by their Faith they apprehend the Righteousnes of Christ, wherby they are iustified. Of this we wil speake more hereafter, *Chap. 4. 5. verse See 2. Corinth. 5. 21.*

21 VVe

21 We live by Faith, because Faith ^{shall live} receaveth life of god, not because faith bringeth life. *Galat. 2. 20.*

22 We live by Faith, because wee are iustified by Faith, and so enioy the beginning of life.

23 Faith, is an assurance (*Ephes. 3. By Faith* 12. *Hebr. 3. 14. 1. Ioh. 3. 2. 1. am. 1. 6.*) that through the mercy of the Father; the merit of the Sonne, and the power of the holy Ghost; we are beloued of god, (*Ephes. 2. 4 & 1. 6. Rom. 5. 8.*) haue our sinnes forgiven vs, (*Ephes. 1. 7. Act. 10 43. 1. Ioh. 1. 7*) and eternal life prepared for vs. *Ioh. 6. 40. 1. Pet. 3. 18. Ioh. 14. 3. Ioh. 3. 16.*)

24 This sentence of the Prophet Habacuk, together with the antithesis, or contrary Position, is expounded, *Galat. 3. 11. 12.*

25 Heerein is contained, A special comforte for the afflicted; for if they belecue, and haue Faith; they shal surely obtaine everlasting life.

K

26 And

26 And a firme Argument, against the Popish Doctrine of Diffidence & doubting.

AN APPENDIX vnto this 17. verse concerning the conversion of that worthy Man M. Luther.

M. LUTHER, as yet sticking fast in the mire of Popish darknes, expounding the Epistle of Paule vnto the Romans at Wittenberge (*about the yeare of our Lord 1514.*) comming vnto that place of the Prophet *Habacuk Chap. 1. vers. 17. The iust shal liue by his owne Faith;* by a certaine divine Power, so imprinted the sense of these wordes in his mind, that whatsoeuer hee did, hee stil seemed vnto himselfe, to heare a voice, inculcating these wordes vnto him. *The iust shal liue by his owne faith.* Whereby Luther felt his mind greatly troubled & perplexed, but found no meanes to pacify that cōmotiō. It happened on a certaine time, that having busi-

busines to go vnto Rome; he was verie glad of that occasion, hoping it would come to passe that by visiting of the holy places and reliques (as they tearme them) he should procure quietnes vnto his restlesse and troubled minde. But the further he went on in his lourney, the oftner and vehementer did hee heare these wordes sound in his eares, *The iust shal liue by his owne Faith.* Yet his mind was hardened, that frō Rome according vnto the superstitiō of those times, he should haue ease and quietnesse. As soone as hee was arived at Rome, he was so farre from finding any rest, that there hee felt the force of these wordes personating in his mind; with greater vehemency, then ever he did before: yea and that in the most deuout sacrifice of the Masse; which whē Luther celebrated with greater deuotion then ordinary, so that others would haue song three Masses sooner thē he did 1. the Italian Monkes laugh

ed at him, crying *Fratello, passa, passa*; warning him that he should make more speed. And whē he wēt about to pacify god, whō he cōcelued to be greatly offended with him, & to purge his sins (for so the superstition of that age cōmaūded him to beleeeue) by climbing vp certaine steps I know not what, of Pilates ladder; (which the Romanists faigne to be brought from Ierusalem) which he did, even vpon his bare knees, hoping to obtaine that Indulgence (as the last remedy) which the Pope had granted, vnto such as should devoutly perform that actiō. In the midst of his worke, he was suddenly astonished, and stricken as it were, with a thunderclappe, hearing that voice thundering in his eares, with a kinde of fearefull and stately Maiestie; *The iust shall live by his owne Faith.* VWhich beeing performed to no effecte, not yet perceaving the divine Vertue: hee returned to Rome to VVittenberge; where
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cōsidering more earnestly, the sense of this sentence, and waying the scope, and argumentes of the whole Epistle; by the gracious instinct, and illumination of the Holy Ghost, he vnderstoode the meaning of the wordes; whereat hee was exceedingly comforted, his minde pacified, at length hee beganne to endeavour that Reformation, which by the special grace and power of GOD, at last hee effected: whereby wee nowve enioye the light of the Gospell. *Hanc Hist. refert Georgius Mylius, ex relatu Filij Lutheri. In Epist. ad Lect. prefix. Comment. ipsius in Epist. ad Rom.*

VERSES 18. & 19.

18 For the wrath of GOD is revealed from Heaven, against all vngodlinesse and vnrighteousnesse of those men,

K 3

which

which withhold the truth in vn-
righteousnes. [*ἢ ἀδικία, for μὴ ἀδικί-
ας, or ἀδικίας, violently, or, by force.*]

19. For that which may bee
known of God, is manifest in the,
for God hath manifested it vnto
them.

THE *second Argument* wherby the
Apostle proveth the general pro-
position *ἀνατινασκῶν*, overthrow-
ing Iustificatiō by works proving that
the workes of al Men are wicked, and
therefore that they cannot merit any
thing at the hands of God. This argu-
ment is continued vntil the 20. *vers. of*
the 3. Chapter.

In this 18. *verse* the Apostle sum-
moneth the whole world, that is every
particular mā, before the tribunal seat
of God; & there arraigheth them al as
guilty. He divideth the whole world in
to two parts, *Jewes & Gentiles*, that is,
vnto such as had but the law of nature
only

only, and such as had the written lawe of Moses also.

First he cōvinceth the gētiles of sin, which hee distinguisheth into *Openly-wicked, & cloked hypocrits*. In this 1. Ch. he speaketh of those gētiles which were *openly-wicked*, proving that they could not be iustified by their works; because their works were evil & wicked; which he proveth by an argumēt takē frō the Wrath of God.

Syllogis. Exposit. 1.
in 3. figura.

God, being most iust, is angry with none, but with such as be wicked.

But God is angry with the Gentiles: for his wrath is revealed frō heavē, that is, declared by examples of his punishments & iudgments vpon them.

Ergo. *The Gentiles are wicked*

There be two heads of the Apostles accusation against the Gentiles. 1. *Impiety*. 2. *Iniustice*; or, vngodlines and vnrighteousnes. He accuseth them of *Impiety*, from the beginning of the 18. v.

untill the 26. vers. & of Injustice from thence untill the 32. ver. This the apostle doth, that he might convince them to haue no native, or inherent righteousness, that so finding no helpe in themselves, they might flie vnto Christ.

So then, he accuseth the gentiles of *Impiety*, & vngodlines, which hee pro-
veth by 5. *Reasons*, the first whereof is
laid downe in this 18 verse thus.

THE I. REASON.

Bar- They that withhold the truth
of God in vnrightheousnes, that is
they that suppress, & labour us-
terly to extinguish those reliks of
naturall knowledge, which they
haue of the essence & wil of God,
they are iniust or vngodly.

ba- The Gentiles do so.
ra. Ergo the Gentiles are iniust
or vngodly.

The Assumption is proued in the 19.
& 20. ver. for τὸ γινώσκοντες θεόν, that which
may

may be knowne of God, was revealed vnto them. 1. *Because* God had engrauen in their harts that there is a God 2. *Because* God proposed the whole world to the wherein they might haue learned his diuine power, wisdom, & goodnes.

The *Conclusion* is in the 20. ver. Seeing they did against their owne conscience, and those principles which they knew by Nature, they are ἀναπαύγουσι, *without excuse.*

POSITIONS.

I **P**aul beginneth with the Gētiles, VERSE. 18
to shew that they were wicked
1. *Because*, he writeth vnto the gentiles. 2. *Because*, he is the apostle of the gentiles: & therefore he was not to dissemble with them, but to instructe them first.

2 Christ and his disciples tooke this course; *first* to lay open the sinnes of men, that they might acknowledge the, & confesse themselves miserable;
and

& the, to shew the the remedy, & salve for sin. So doth the Apostle here, &c.

3 As often as we see, or heare of any tokens of Gods wrath, so often should we seeke the cause thereof in our sins, and flee vnto Christ. *Act. 5. 5.*

4 We should not be affraide to tell Men of their sinnes, seeing the Apostle so freely reprehendeth the Romanes, who were so mighty, &c.

The wrath
of God

5 So hatefull a thing is sinne in the sight of God, that therefore he powreth his wrath from heaven.

6 A wicked, dissolute and prophane life, is a sure token of Gods wrath. This should restraîne wicked worldlings, & carelesse men, &c.

7 Wrath in God, is not a motion, as it is in Man, but god is said to be wrathful and angry, when he punisheth wicked mē, as in the deluge, in the punishments of Sodome, &c.

8 God is angry, that is, he punisheth Men for their sinnes, for their impietie and

judgement of God will finde him out.
Examp. Adam, Cain, &c.

which with
holde, &c. 15 To detaine the truth captiue, or
to withholde the same in vnrighteous-
nesse is greate impiety, then which
there can hardly bee imagined any sin
more wicked.

16 This argueth such as preach not
all the counsels of God, but either for
feare, fauour, or private respectes, de-
taine, and keepe backe the Truth, or a-
ny part thereof.

the truth 17 By truth, in this place are meant
the reliques of the Lawe of Nature,
which remaine in Man. Of this wee
shal haue occasion to speak more larg-
ly, *Chap. 2. 15.*

in vnrighteousnesse 18 The vngodlines of Men is aggra-
uated in the sight of God, if they sinne
willingly and wittingly, against the te-
stimony of their owne conscience, and
the writing of their hearts.

19 If the Apostle reproveth this sin
in the gentiles, who sinned but against
the

the Lawe of nature onely, howe much more shal they bee punished, who detaine in vnrighteousnes the Trueth revealed in Gods word. The damnatiō of these mē shal be much more grievous thē the iudgmēt of the Gētiles, *Mat. 11. 24*

20 They withholde the truth in vnrighteousnes. I. who cal darknes light, evill good, bitter sweet, *Esa. 5. 20. ver.*

Withholde
the trueth,
&c.

II. Who violate and transgresse the Law of Nature. III. Who commit sin against their owne conscience.

21 Many for private respects prefer the papacie, before the gospel of Jesus Christ, which in their conscience they know to be truth. Many also being cōvicted in conscience of their sinnes, go on still notwithstanding, and hate such as admonish them of them. these with hold the truth in vnrighteousnes.

22 So also do the Papists who silence and persecute the sincere Preachers of the Gospell: who also prohibite Laymen to read the Scriptures.

23 And

23 And such likewise as see better things and doe not practise & follow the same: such whose minde & affection follow diuers things, being neuer contented: and such who knowe the Truth, and liue not thereafter.

VERSE, 19
For that
which may
be knowne
of God is
manifest in
them

24 Albeit Man kind by that wofull defection and fall of our first Parentes, was euen almost quite deprived of that Image of God, wherein he was created & therefore lost the wholsome, and saving knowledge of God; yet Man retained stil some knowledge of God, as that there is a God, that he created the world, that he is almighty, endued with wisdom, goodnes, glory, & maiesty: & therefore that he ought to be worshipped, with dutiful & humble obedience.

25 Here two sorts of men haue erred. I. Some in the defect; who affirme that the soule of Man is like a rased paire of Tables, wherein there is nothing written; making the soule vtterly destitute of al knowledge of God. *Rom. 2. 15.*

26 II. O-

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26 II. Others erre in the excesse;
who attribute such knowledge of God,
vnto Man, as if the same were wel vsed,
it might suffice vnto saluation.

27 The knowledge of God is so hid, for God hath mani-
fested it vn
to them
and impressed in the heartes of Idola-
tours, that as oft as they examine their
own consciences so oft are they repro-
ved of themselues.

QUESTIONS *Obiections.*

Obiect. 1. *It is written in the Psal. 10.
ver. 4. The wicked thinketh alwaies
there is no God. Also Psam. 14. 1. The
Foolle hath saide in his heart there is
no God.*

Ergo. *It is not true, that the wicked
haue any knowledge of God at all.*

Solution. These places must bee vn-
derstood, not of the Habite of his Na-
ture; but of the affection of his malice.
For albeit the wicked detaine the true
knowlege of God in vnrighteousnes, as
Paul speaketh, and woulde faine roote
the

the same altogether out of their minds: yet by the testimony of their owne consciences, they are convinced of error and impiety. *Rom. 2. 15.*

Obiect. 2. The knowledge which the Gentiles had, was sufficient to salvation, which thus I prove,

The Power of God was known unto the Gentiles. Ro. 1. 20. Iesus Christ is the power of God. I. Corinth. 1. 24. Ergo. They knew Iesus Christ, & so might be saved.

Solution. Fallacia Equivocationis. The Ambignity is in the word Power. In the *Proposition* it is takē, for the Power of Creation, being in some sort vnderstood by natural Reason. In the *Assumption* it signifieth the power of Salvation; for the knowledge whereof it is necessary to know & beleue the Doctrine of the Trinity, and of the Person and Office of Christ, whereby God is powerful vnto Salvation in his Church; this knowledge the Gentiles had not.

Sunt

Sunt igitur quatuor termini &c.

POSITIONS.

27 **T**HE knowledge of the Law VERSE. 19
of nature, ariseth frō a two-
folde principle. 1. It is partly
ingrassed in the Minds of Men by Na-
ture it selfe, as *κοινὰς νομοί* common in-
telligences. 2. It is partly gotten by the
use of reason, by contemplation of the
Creatures. *verse 20.*

28 Both these principles in the text, God hath shewed it vnto them
are termed *Divine Revelation*: so that
wee may not attribute the least thing
vnto our owne witte, and industrie.

29 Of the former sort, are those
Axiomes and Principles, that are fre-
quent and obvious in every discipline.
It is known by nature that an Effect cā
not be without a cause: that the whol is
greater thē a part: that there is but one
truth: that of every assertiō, either the
affirmatiō or negatiō is true &c. So al-
so by nature, Mā hath the knowledg of

L

num-

number, he hath natural affectiō in his hart, & vnderstandeth what is honest, and what wicked and shameful, &c.

that which
may bee
knowne of
God

30 Againe, wee must note, that the Apostle saith not, god is manifest in them, or the diuine Essence is manifest in them: but *That which may be known of god is manifest in them*; signifying that al the misteries and secrets of god cannot be knowne of Men.

31 This should restrain the rashnes of curious heads, that they should not search into the secrets of god, which are not, yea which may not be revealed vnto Men. Of this sort is that Dispute of the diuine Trinitie, to wit, how the Father, and the Son, and the holie Ghost, are but one in Substance; how the Son was begotten of the Father; & howe the holy ghost proceedeth from both. Such also are those questions concerning the times that were before the world, where god was at that time, and what he did then, &c. and concerning the

the place of Hell, &c.

32 Against these idle & curious questions, we must hold infallible, that all the mysteries of God may not be known; & content our selves with *that, which may be knowne of God.*

VERSE, 20.

20 For the invisible things of him, euen from the creation of the worlde, whilst they are vnderstoode by the things that are made, [*that is, by the Creatures*] are seene: [*the meaning is, Men eue from the beginning of the world, haue as it were with one continuall act, seene the invisible things of God by the workes which hee hath made*] to wit, both his eternall power, and also his Divinitie, to this [*to the ende*]

L 2

that

that they may bee without excuse.

IN this *verse* the apostle doeth three things. I. Hee declareth vvhhat that is, *vvhich may bee knowne of God*, to vvith, the invisible thinges of *him*, *that is, his eternal Power and Godhead*: namely, his omnipotencie and goodnes. In vvvhich tvvo attributes may be concluded the vvhole knowvledge of G O D; namely, that he is, all-mighty, and all-goodnesse.

I I. He shewveth the meanes howve the Omnipotencie and goodnesse of God is knowne, they are *understood by the Creation of the vvorld*, and out of the vvorkes of God.

I I I. Hee addeth the Ende, vvherefore the gentiles vnderstood the Power and goodnesse of God, to vvith, *that they mighte bee vvithout excuse*. This ende vvvas but secundarie and accidentarie.

Posi.

POSITIONS.

I **N**aturall principles sought VERSE, 20
 out of the booke of nature, The invisi-
 giue sufficient testimony of ble thinges
 god the Creator. It is impossible that of him are
 such a huge thing as the World is, be- vnderstood
 ing adorned in such comely order, with
 such variety of creatures, should haue
 his being by chaunce, or of it selfe. Yea
 the very connexion & progresse of the
 second causes, do at length lead men to
 the first cause, the Creator and vphol-
 der of all thinges. Againe, the order in
 the motion of the celestiall bodies, in
 the propagation of the several kinds of
 creatures, in rewarding of good deeds,
 and in punishing such as be wicked, in
 predictiōs of future evēts, & in the end
 of all things, doth plainly testifie that
 there is a god, who created them, and
 doth still wisely governe them.

2 Hence we learne the true Vse and The invisi-
 Abuse of Naturall Philosophie, and ble, &c. are
 L 3 of &c

of the loue of nature.

3 The TRUE VSE of Philosophy is twofold. 1. *Proper* 2. *Accidental*.

4 1. The *Proper* and principal use of Natural Philosophie, is to bring vs to the knowledge of the Creator; to put difference betweene a reasonable mā, & an vnreasonable beast. It is the Original & fountaine, of Lawes, Iustice, & Order in Humane society.

5 They erre, who faigne Nature to bee such, that it bringeth al thinges to passe by it owne proper motion.

6 And those Epicures also, that deny gods Providence.

whilest
they are
vnder-
stood by
the &c.

7 As also the Papists, who sed lay-
mē to learn of Images, that so they may
know god, whereas he is known by the
creatiō of the world & by al creatures.

8 We must wisely discern between
the natural Knowledg, which we haue
of god & his workes, & those Pointes,
which are the Obiect of Christiā faith;
as the Doctrin of the Trinity, of Christ

our

our Redeemer, and al the mysteries of the Gospel.

9 These are learned, not of natural principles, but frō the holy Scriptures only. *Rom. 16. 25. Coloss. 1. 26. The Gospell is a hidden mystery. Matth. 11. 27. No man knoweth the Father but the Son & he to whom the Sonne shal reveale him. Math. 16. 17. Flesh & bloud hath not revealed it unto thee.*

10 This therfore Paul calleth *Γνωσιν θεῦ* verse 9, *that which may be known of God*: And *Ἀλήθειαν θεῦ*, verse. 18. *the truth of God*. And *Δικαίωμα θεῦ*, verse 32 *the Law of God*: to wit, Man being convicted by the testimonies of his owne Conscience, & by consideration of nature, acknowledgeth, and confesseth that there is a God, that he is ONE only that he is Omnipotent, eternal, good, iust; that hee ought to bee worshipped with a pure mind, and that he is a revēger of the wicked, & a rewarder of the Good. *God left not himselfe ἀμαρτυρον,*

to the in-
rent they
should be.
&c.

without witnesse. *Act. 14. 17.*

11 II. The *Accidentall* and *secondarie vſe* of Naturall Philosophie, is to take away all praise of Iustice and Perfection from the Gentiles and al manner of excuse before God.

12 The *ABVSE* of natural Knowledge is when Men attribute vnto it any vertue for Regeneration of man, or for begetting of Faith. Also, whē by their Moral Vertues, Men houlde that the Gentile-Philosophers were saved. Of this wee shal haue occasion to speake in the beginning of the next Chapter.

13 That knowledg which the gentile-Philosopher, or natural Man hath, or can haue, of God, is not effectual to make him happy, but onely to make him inexcusable before God.

14 This should move vs to be thank-ful vnto Almighty GOD, for that it hath pleased his Maiestie to illuminate our minds with the saving know-
ledg

ledge of himselfe, and of his Sonne Jesus Christ, by the vertue and power of his Holy spirit, through the preaching of the gospel.

15 The word of God must be preached vnto the Reprobats and wicked, ^{without excuse} that if they hate reformatiō, they may be inexcusable.

16 There is no Man but hath some knowledg of God; None may cōplaine or say, I haue not knowne God, I vvas altogether ignorant of his Power and Goodnes; how then could I vvorshippe him? every Man is without excuse.

17 Mans witte is very prompt and ^{excuse} ready to pretend excuses, whē he hath committed some evil, or omitted some good. These excuses are three especially.

18 The 1. is, the *Example of others*. Yet as no man can wash away the mire from his face vvith other mire: So no Man may defende himselfe

himself by the faults of another. And the commandments of God are particularly vnto every one, &c.

19 The 2. is *Good intent*. But as the Apostle saith *Rom. 14. 26. What so ever is not of faith is Sinne*: & therefore that intent is not good, if it bee not of faith. See the exāple of *Vzzah. 2-Sam. 6. 6. 7.*

20 The 3. is *Ignorance*: which is either *affected*; or *truly*, or *falsly* alledged,

21 *Affected Ignorance* encreaseth the sinne, so farre it is from excusing it.

22 *Ignorance truly alledged*, I grant, excuseth the fault: for so Paul speaking of himselfe saith: *BUT I was receiued to mer cy, for I did it ignorantly through unbelief. 1. Tim. 1. 13.*

23 *Ignorance falsly alledged*, encreaseth the fault: therefore Paul reprehendeth the gentiles, & cōvinceth thē, so as they could not pretend *Ignorance* of those thinges which God had revealed vnto them, *verse 19.*

VERSES, 21. & 22.

21 Because knowing God they glorified him not as God, or were thākful; But became vain in their reasonings [*or, argumentations*] & their foolish heart was darkned.

22 Professing [*or, inwardly iudging*] themselves to be wise, they became fooles.

NOW the Apostle bringeth two reasons more, to prove the Impiety & vngodlines of the Gētiles.

THE II. REASON.

- Bar- [*Whosoever doth not glorify God, nether is thākful unto God, according to the knowledge revealed unto him; he is wicked & vngodly*
- ba- [*The Gētiles haue n^t glorified God, neither yet were thankful unto him, according to the knowledge they had of him. (vngodly.*
- ra- [*Argo. The Gentiles are wicked &*
The

The Assumptiō is expressed in the 21 ver.

THE III. REASON.

Bar- *Who soever after his own cō-
ceit, & after the lust of his hart,
invēteth diuers kinds of worship
to god, he is wicked and ungodly.*

ba- *The gentils haue done so.*
ra. *Ergo. The gentiles are wicked
and ungodly.*

The Assumption is in the 21. & 22. ver.

Jdolatry is two-fold, *inward*, & *out-ward*. In this 21. *vers.* the Apostle re-
proueth the *inward Idolatry* of the gē-
tiles, as wel in the false worship of god;
as in making an Jdoll of God in their
minds: for the braine doth first cōceiue
the Jdoll, before the hande bringeth it
forth; and herein the Gentiles were ri-
diculous, vaine and foolish, when they
professed so great wisdom.

POSITIONS.

VERSE. 21. I
when they
knew God,

THe Ethnickes were not voide of
all knowledge of God. Albeit
they

they were altogether ignorant of God the Redeemer, & of the Mystery of our Redemption: yet they were not ignorant of God the Creator, & of his Will revealed in the lawe of Nature.

2 Whereas the gentiles knewe that God the Creatour was eternall, by the making & perpetuity of the creatures; that he was omnipotent, by the greatness of them; that he was vvise, by their order and disposition; and that hee was only good, by the gouernment and vse of all things; they are worthily & iustly condemned, because they did not giue him the glory, and praise of eternity, of omnipotēcy, of wisdom, & of goodnes. ^{they glorified him, not}

3 For the celebration, & glorificatiō of God, must not be separated from the knowledge of him.

4 The true knowledge of God requirerh two things. 1. That being known, he be worshipped accordingly. 2. That we be thankfull vnto God.

5 The Apostle denieth not, but the ^{as God,} gen-

gentiles glorified god in some sort, but *they glorified him not as god.*

6 God cannot bee otherwise truelie glorified but *as god*, that is, as he is the Auctor of all goodnesse, as he that can reward and punish; as he that is omniscient, & omnipotent, merciful, & iust.

7 If the gentiles be wicked & vnexcusable, because that when they knew god the creator, they glorified him not as God the Creator: How much more wicked are those Christians (so called) that knowing God the Redeemer, doe not glorifie him as Redeemer?

8 This condemneth the Papistes, & also the politike Christians, who forsaking the truth, hold Religion in mediocrity, & invent infinit kinds of wil-worship. They glorifie not God, as god.

9 The Gētiles had many goodly gifts of Nature, & so haue the Papistes likewise, but they abuse their giftes. They are like vnto a man that bestoweth or spendeth the kings treasure vpō bauds
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and queanes. They glorifie not God with them, as god.

10 The gentile-Philosophers had (but be-
knowledge of the true principles con- came vain)
cerning god, & his worship; but when
they came to the practise, they did no-
thing but erre, they were wholly carri-
ed away by their vaine conclusions &
reasonings from the true worship and
glory of god.

11 Natural knowledge is very weak
& vnperfect, not able to teach a Man
fully and perfectly the true knowledge
concerning god and his worship. And
therefore the Athenians, *Act. 17. 23.*
served an *unknowne* god.

12 For the Philosophers disputing
from their common notices, fell into
horrible Idolatry.

13 By their fall, & blindnes, wee are
admonished, that we attribute nothing
vnto natural reason, whē it is not grou-
ded vpon the word of god, especially in
matters of saluation. Wee must pro-
fesse

fesse with David. *Psalm. 119. 105. Thy word is a Lanterne vnto my feete, and a light vnto my pathes.*

14 Whatsoever therfore doth not fully consent with the word of God in matters of Truth and Salvation, must ever be suspected of vs.

neither
were thāk-
ful,

15 As the Gentiles abused those good giftes which GOD gaue them, perverting the right end wherfore they were bestowed on thē; so also they acknowledged not from whence they receaved them, neither were they thankful vnto God for them. But referred al things vnto the second causes, vnto Nature &c.

16 They would glorifie God, neither in their harts, nor in their mouches by confessing his goodnes, &c.

17 There is no man but is enriched with some good giftes, which God hath bestowed vpon him; which he shoulde acknowledge with thankfulness.

18 This should moue vs to be thāk-ful

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full &c. Also it condemneth the rich glutton, and worldly Epicure &c.

16 We may observe here, two sorts of Inward Idolatry. 1. In the false worship of god. 2. In making an Jdoll of of God in the mind.

20 When God is worshipped otherwise, & by other meanes, then he hath appointed & revealed in his words; it is ^{they glorified him not} as GOD, plaine Jdolatry.

21 So Christ reproveth the Samaritans for worshipping the true God, with false worship. *Ioh. 4. 23. You worship ye know not what.* For if wee worship God with false worship, wee worship not god, but our owne inventions.

22 Hēce it follows, that they which abide not in the doctrine of the prophets & Apostles, but set vp other forme of worship vnto god; are plaine Idolators.

23 gods worship must be according vnto his nature, heavenly, divine, and spiritual: but a devised worshipping, is according to the nature & disposition

M

of

of the Deviser, foolish, carnall, vaine.
Matth. 15.9.

but became
 vaine in
 their
 thoughtes,
 24 II. If God be otherwise cōceaved then hee hath revealed himselfe in his owne word; God is made an Idoll.

25 When the true god is conceaved by abstraction of the minde, out of the Father, Sonne, & holy ghost; or out of Christ our Redeemer, god and man; god is transformed into an Idoll.

26 So the Ephesians before their cōversion, worshipped god the maker of Heaven and Earth, so did the Galatians; and yet the Apostle saith of the first, *Ephes. 2.12.* that *they were without god*: and of the second, that they worshipped them, that *were not gods by nature galat. 4.8.* because they worshipped God out of Christ.

27 For he that denies the Sonne, hath not the Father. 1. *Ioh. 2.23.* & the Vnity of the godhead, is to bee adored in the Trinity of Persons.

28 Here then behoulde the Idoll-god,

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God, of the greatest Nations of the world, of Pagans, of Turkes, of Iewes. Yea of many that pretend Christianity, who vpon ignorance, worshipping an Absolute God, that is, God absolutelie considered, without relation to Father, Christ, and holy Spirit.

29 Aagaine, Iesus Christ falsly, or otherwise conceaved thē he hath manifested himselfe in his word, is turned into an Idol, or a forged Christ.

30 Here is condēned the whol body of Popish religiō, which presents vnto vs a false and a forged Christ: by debating of his diuinity, teaching that hee is not god of himselfe; by denying his humanity, in their doctrine of Transubstantiatiō; & by robbing him of his offices: in their doctrine of the popes supremacy, of the daily offering of Christ in the Masse, of humane Satisfaction, of the merit of workes, of venial sin, of the Intercessiō of saints, & of humā traditiōs.

31 Whē the Gētiles following thei r

M 2

OWNE

owne conceites and devises, had committed Idolatry, god left thē vnto their own wits, so that they became vaine in arguments and reasonings, they were confounded in their wisdom.

32 Such are the reasonings & arguments of the Papists also, to wit; vain & foolish. The bread (say they) is transubstantiated into the body of Christ, and by concomitance, it is transubstantiated into God; and therefore it ought to be worshipped. What can bee more vaine and ridiculous then this?

33 Yea the Papistes, in their foolish and vaine reasonings are more impudent then the genti'es; for this blasphemy was neuer heard among them: videlicet: The Priest is a Creator of his Creator. And againe, He that created mee without mee (or without my helpe) is nowe created by mee (or by my meanes.) Was there ever gentie so sottish? Yet the Papists are not ashamed of this.

34 They

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34 They that forsake God are blinded, their hart is full of darknes: for it is iust with god to punish Idolators, and prophane men, with blindnes. *Deut. 28*
28. Esa. 29. 9. 10. 11. 14.

their foolish hart was full of darkenes.

35 They that hauing receiued gifts, are of a prowd & vngrateful heart; it is the iust iudgement of god to suffer the to fall into errors & heresies, that they may be confounded.

36 It is the prope, ty of an arrogant & a wicked man, to bee puffed vp with knowledge, and to make profession of great wildome, as if hee were the onlie wise man in the world.

VERSE. 22
 When they professed them selues

37 *Hath not God made the wisdom of this world foolishnes?* *1. Corinth. 1. 20*
 No marvell then if the Gentiles when they professed theselues wise, became egregious fooles.

to be wise, they became fools

38 For Socrates, who by the Oracle of Apollo (the great Diuel of Delphos) was iudged the wisest Man lining, whe he was dying, comaded the Athenians

to sacrifice a Cocke vnto *Æsculapius*.

39 The apostle calleth the Gentiles wisdom, Follie: not al their wisdom absolutely, but their wisdom concerning god, and his diuine worship.

40 The Grecians had first, their *wisemen*; secondly, their *Philosophers*, thirdly, ther *Sophisters*. The Brittaines had their *Bardi*; the Frenchmen their *Druidae*; the Iewes their *Rabbines*; the Persians their *Magitians*; the Indians their *Gymnosophstes*; & the Ægyptians their *Priests*. Of al these, that of the Prophet Hosea may bee verified, *Such People, such Priestes. Hose. 4.9.*

41 So the Papistes haue their *Angelicall* Doctors, their *Seraphicall* Doctors, their *Illuminate* Doctors, their *Subsill* Doctors, their *Invisible* Doctors, *Venerable* Doctors, *Profounde* Doctors, *Sufficient* Doctors, *Wonderfull* Doctors, & *Doctorlie* Doctors. What are al these wise Doctors, but notorious and egregious *Fooles*.

42 For the wisedome of Man, whē it wandereth without the pales of the holy Scriptures, is meere foolishnesse, which shalbe confounded & brought to naught. 1 *Corinth* 2. 6.

43 Many men pretend that, they are not, they professe wisedome, Religion, faith, conscience, &c. wheras they are no such men. This cōdemneth Hypocrites. &c.

44 They are heere also reprovēd who go about to compose al cōtroverfies in Religiō, by Politique-civil Men, without Divines. Their wisedome is Follie. &c.

VERSE 23.

23 And they turned [*or, changed*] the glory of the incorruptible God, into the formed Image [*or, into the imaginarie similitude* word for word, in the similitude of the
M 4 image,

image, of a corruptible man, & of Birdes, & of four-footed beastes and of creeping thinges, [or, Serpentes.]

THE 4. Reason whereby the Apostle proveth the Impiety and ungodlines of the gentiles: which is Of their outward, and manifest Idolatry, proceeding from the vanity, blindness, and foolishnes of their hearts.

This outward & manifest Idolatry, is two-fold, *ειδωλοποιία καὶ εἰδωλολατρεία*, the Making of any Image or shape to represent God; & the Worshipping of Idols or Images, & other Creatures. the apostle accuseth the gentiles of both these, of the 1. in this 23. verse and of the 2. in the 25. verse.

THE IV. REASON.

Bar-

Bar-

ba-

ra-

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God i
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II
cause
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Bar- *Whosoever presumeth to forme
an Image, to represent God by, he
is wicked and ungodlie.*

ba- *The Gentiles haue presumed
to make Images, to represent God
by.*

ra- *Ergo. The Gentiles were wic-
ked, and ungodly.*

The *Proposition* is manifest, Because
God is a spiritual essence, incompre-
hensible, segregated from al mortal concre-
tion and mixture, a pure Act, vnder-
standing and moving al things; & ther-
fore it is not possible, that anie thinge
could represent him.

I. God is most glorious, his Maiesty
is infinite; and therefore hee saith: *Esa.*
*42. 8. I am Iehovah, this is my name, I
will not giue my glory to another, nor my
praise to graven Images.*

II. God is ἀφθαρτος incorruptible, be-
cause al thinges in him are βεβαιον, they
are his very essence, which is most simple,
eter-

Eternall, *Επεὶ ἀλλοιωτὸς καὶ φθαρτός*,
without alteration and corruption. He
is not only ἀθάνατος immortal, as An-
gel: be, and the soules of Men; but he is
also ἀφθαρτός incorruptible.

III. He that goeth about to repre-
sent God by any thing, he chāgeth the
glory of the incorruptible God: yea (as
far as in him lieth) he maketh him alto-
gether inglorious. For what proportiō
hath a finite thing, with that which is
infinite, the Creature with the Creator,
a corruptible wight, with the incorrup-
tible god, a dead block, with life it selfe?

IV. *Esa. 40. 25. To whom will ye li-
ken me, that I shoulde bee like him, saith
the Holy one? Esa. 44. 10. Who hath
made a God, or molten Image, that is pro-
fitable for nothing, &c.*

The *Assumption* is in this 23. vers.
For the Gentiles made carved, molten
and painted Images, or Idols to repre-
sēt god by. Yet we must not think that
the Auctours of these Idols were so
bloc-

blockish, & void of reason, as to thinke that those images which they made of blockes and stones, were Gods indeed. Only, they said, that therby they were stirred vp to worship God the better, and therfore in their praiers, they prostrated themselves before thē. For the Apostle saith that *they changed the glory of God into the formed image, &c.* he saith not, that they made Gods of thē, in their own conceits; though indeede by yeelding the worship, due vnto god only, vnto their Images, or Idols, by consequence they made gods of them.

POSITIONS.

1 **H**Vmane Reason and wit, is the VERSE. 23
 fountaine and well-spring of al For they
 Idolatry. For the Gentiles be- turned
 ing left vnto themselues, profaned the
 worshippe of god, and became vile J-
 dolatours.

2 We are hereby admonished; to be
 thankful vnto almighty God, that he
 hath

hath endued vs with true knowledge: and faithfully to cleave vnto his word, to adde nothing, & to detraect nothing from the same, least beeing left to our owne thoughtes and vaine conceites, we exceed the gentiles in al impietie.

turned;

3 It is a capital offence to transerre, or change the glory of a mortal Prince how much more is it, to transerre the glory of the everliving God.

4 The Gentiles haue turned the glory of god by changing of his worship, because they haue not worshipped him, as he hath commanded.

5 It is the subtlety of the Diuell, to cause men to thinke that they honour God, when they dishonor him most.

6 Jdolatrie spoileth God of his glory, and transferreth the same vnto the Creature, yea vnto the Diuel himselfe, who is the Auctor of all Jdolatry. See 1. Corinth. 10. 20.

of the incorruptible
god,

7 God only is incorruptible. Hee is vnchangeable; hee retaineth his glory and

and maiestie still; though men thinke they disgrace him.

8 There be so many liuely workes of God to declare his glorie, as there be^{to the fe} Creatures in heauen and in earth; and yet the blinde heart of man is so fortish, that they must represent him by Images^{med ima}.

9 As if they painted the image of the Sunne, to haue it in remembrance, which dayly shineth so clearely in the firmament.

10 Yea mens madnesse is greater then this, For the Sunne may be overshadowed with clowdes, but the power and goodnesse of god can never be hid.

11 God cannot be represented by any image. See Deut. 4. 15. 16. 17. & 6. Esa. 4. 18. Act. 17. 29.

12 Here are the Papists cōdemned of manifest Jdolatrie, who picture god the Father like an olde Man, with gray haire, and a long beard, having a scerp-

a scepter and a globe in his hand : And the Son as a wounded or a dead mā in the bosome of the Father; and the holy Ghost like a Doue, or a flying bird.

of a corrup
tible Man, 13 Man is said to be *corruptible*, that wee might vnderstande that the rest of the living creatures are much more subiect to corruption.

14 Man is corruptible in respect of his Essence, & of his qualities. His body is mortal & ignominious. His soule though in regarde of her essence shée be incorruptible : yet by reason of the qualities which agree vnto her simple Nature, shée is corruptible. Darknesse possesseth the vnderstanding : and the will is averted frō God to the creature.

15 Man seeing he was not sufficient for any thing, of himselfe; but stooode in need of other help, distrusting the promises of God invented shapes & images to represent God by, especially the image of himselfe, whō of al creatures, he knew to be the most excellent.

16 It is wicked to giue diuine & religious worship to any Man, deade, or liuing. This condēneth the papists, &c.

17 We must note the antithelis betweene god and man, god is incorruptible, man is corruptible. It is wicked therfore to transerre the glory of god vnto man, &c.

18 The gentiles transferred the glo- & of birdes
ry of god vnto the Birdes and fowls of the aire; hereupō they placed the Swā among the Stars; The Ægyptians worshipped the eagle, the Stork, the Hawk the Crow, & the bird called Jbis.

19 Also the Papists turne the glorie of god into the formed image of birds: for they picture the holy ghost like a Doue.

20 Againe the Ægyptians worship- and four-
ped, a Bull, a Calfe, a Ram, a Dogge, footed
and a Cat. beastes,

21 Yea they worshipped Serpents, & of cree-
the Crocodile, they placed Hidra, & ping things
the Dragon among the Starres.

22 They

22 They who transformed god into the Image of men, and they who did it into the image of beastes are ioined together. A note for Papists & c.

SOLUTION of Obiections.

Obiect. I God hath oftentimes appeared in visible shapes.

Ergo. VVe may paint, or picture him, as he hath appeared.

Solution. Εἰς τὸ ὁρατὸν καὶ τὸ ἀπαράχρητον. It is true, that god gave some visible signe of his presence vnto the Prophets, applying himselfe vnto their weaknesse; yet it followeth not therefore that hee should, or may be represented by anie image, or picture. It was not for that end, that god so manifested himtselfe. See *Exod.* 20. 4. *Dent.* 4. 12. 15. 16. *Esa.* 40. 18. 25. *Esa.* 46. 5. & c. where god expressly forbiddeth hee should be represented by any shape, engraved, moulten, or painted. Yea how could hee be paynted, who by reason
of

of the invisibility of his essence, could never be scene in his perfection.

Object. 2. Yea but the Gentiles were worse then we are, (the papists say;) for they represented God by the Images, & pictures of foure footed beasts and creeping things which we abhorre: And therefore wee are not to be compared vnto them.

Solution. I ANSWER: First, If I shoulde demaunde, VVhether the Sonne bee more like vnto a Man, or vnto a Calf? Here answer vwill bee made; that it is as vnlike vnto the one, as it is vnto the other. So the Divine Maiestie being exalted infinitely aboue the glorie of the firmamente, is as vnlike vnto Man, as it is vnto a bruite Beast. Secondlie, I grant that the Gentiles worshipped God, by the Images of bruite Beasts, of Dogges, of Cattes, of Rattes, of Mice, of Serpentes, and of Persian Fire, &c. And doe not

N the

the Papistes the same, by the Image of a Doue? Yea they are more sottish the Gentiles; for they worship God by the image of a piece of bread, *which is inferior* vnto the Gentile-oods, for it is deuoured and consumed by Dogges, Cattes, Rattes, Mice, & Fire. See *Psa.* 115. 4. 5. & 6. *Thirdly*, They that transform the glory of God into the formed image of a corruptible man, & of birds; & they that do the same into the image of four-footed birdes and of creeping thinges, are here coupled together, by the Apostle; to shew that the one committeth Idolatry aswel as the others; & that they are both inexcusable.

QUESTIONS *Answered.*

Quest. 1. *What difference is there betweene an Idoll and an Image?*

Ans. None at all; saving that *Idoll* is a Greeke worde, and *Image* Latine: for the Apostle in this place tearmeth the Idols of the gentiles, by the

the name of Images.

Quest. 2. Whether may a man haue, and keepe Images that haue beene abused to Idolatry?

Ans. Wee may not keepe them. The commandemēt of god is to destroy the idols of the Heathen, their Alters, and their high Places. *Exod. 34.* According vnto this commaundement, Moles destroyed the goulden calfe, *Exod. 32. 20.* *Dent. 7. 25.* And Ezechias the Brasē serpent. *2. King. 18. 4.*

Quest. 3. Whether may wee make the Image of Christ Crucified?

Answer Wee may not I. *Because* Christ cannot be pictured; Christ was both god & man. The godhead cānot be pictured. But Christ is not divided. The picture of Christs māhood only, doth no more represent Christ then it doth another man. II. We must not picture Christ; *Because* he was that god that saide in

the mountaine, *Thou shalt make thee no graven image, &c. Exod. 20.* as Stephan witnesseth, *Act. 7. 38.* And *1. Cor. 10. 9.* Paul saith, *Neither let vs tempt Christ, as some of them also tempted him, and were destroyed of serpentes.* III. Christ came not to bee pictured, neither did he promise that hee would send vs crucifixes from heauē to teach vs, but the holy Ghost. OBJECT. *I seldome think of Christes Passion, (saith the Papist) But when I see the Crucifixe, then I thinke on it.* ANSWER. Christ should be painted in the preaching of the gospel; this picture pearseth the heart so deepe, that we forget him not, and is also sealed by the holy Ghost. *Ephes. 1. 9. 13.* So Christ was painted and crucified before the Galathians. *Galath. 3. 1.* Again, the Church is Christ his spouse. But it were monstrous for the spouse to say; I shoulde neuer remember my beloued, vnlesse I shoulde see his Idoll or Image.

VER-

VERSE, 24.

24 (VWherefore also, God gaue them vp, to their hearts lustes, vnto vncleanenesse; to defile their owne bodies also, among themselues.)

IN this 24. verse. The Apostle sheweth the effecte of the Gentiles Idolatrye; namelic impuritie and filthy lustes, vwherevnto God gaue them vp, that their sinnes might bee punished by sinnes. *This verse (for avoiding of Tautologie) shall be expounded as large, together with the twenty sixth Verse afterwarde.*

VERSE, 25.

25 As they who turned the
N 3 truth

truth of God into a lye, & worshipped, & serued the Creaturs, forsaking the Creator; which is blessed for euer, Amen.

THE 5. Reason; whereby the Apostle proveth the vngodlinesse of the gentiles: which is, Of the second kind of their outward and manifest Idol try, to wit, their worshipping of Images, and other Creatures; sette downe in the 25. verse.

THE V. REASON.

Bar- { *Who soeuer worshippeth, and
serveth the creature, forsaking
the Creator, he is wicked and un-
godlie.*

ba- { *The gentiles worshipped and
served the Creature, forsaking
the Creator.*

ra- { *Ergo. The gentiles were wic-
ked and vngodly.*

The

The Proposition is manifest. the Assumption is in this 25. verse. The Gentiles turned the truth of God, that is the true worship of God, into a lye, into a false and Idolatrous worship, they worshipped and served the Creature, forsaking the Creator.

There was no Region, no Citie, no House among the gentiles, but had their proper and peculiar god, whome they worshipped. They had their Domestical Gods whom they termed PENATES, *quasi penes nos nati*. with which Idolatry the Jewes also were infected; for so it is written in the Prophet, *Ier. 2. 28. According to the number of thy Cities are thy Gods.*

The Papistes in this kinde, are as great Idolatours, as ever the Gentiles were; yea they farre exceede them in plurality of gods.

THE GODS OF COUNTRIES AND NATIONS.

N 4

Baby.

Among the Gentiles the

Babylonians,
Aegyptians,
Aphrians,
Rhodians,
Sannians,
Delphians,
Romanes,
Atheniens,
Ephesians,
Paphians,
Spaine,

So among the Papistes

Fraunce,
Germanie
Pannonia,
Helvetia,
England,
Scotland,
Ireland,
Burgundie,
Hungarie,
Venice,
Rome,
Miltaine.
Cullin,
Machlin,
Vienna,
Paris,

Worshipped

Belus.
Isis and Osyris.
Neptune.
The Sunne.
Iuno.
Apollo.
Quirinus.
Minerva.
Diana.
Venus.
Iames.
Denyse, and Michael.
Boniface, and George.
Ludovike, and Ladislaus.
Maric in Einsidel.
George & Tho. Becket.
Iames.
Patrike.
Andrew.
Vladislaus.
Marke.
Peter and Paule.
Ambrose.
The 3. Kirges.
Romboute.
Stephan.
Genovesia.

*Worshipped**The Gods of the Elementes.**The Gentiles Over*

Heaven,
Fire,
Aëre,
Sea,
Earth,
& Hell,

Appointed

Jupiter.
Vulcan.
Iuno.
Neptune.
Pluto.

out of the 25. Verse.

201

So the Pp. over	{	Heaven Gate,	}	Appointed	Peter.
		Fire,			Agatha.
		Sea,			Nicholas.
		Tempest,			Valesianus & Theod.

The Gods of fruits and trees.

So the Pp. The Gēt. over	{	Fruit,	}	appointed	Apollo.
		Bread,			Ceres.
		Wine,			Bacchus.

So the Pp. over	{	Fruit,	}	appointed	Iudocus.
		Bread,			Clemens.
		Wine,			Vrbanus.

The Gods of Cattell.

The Gentiles over	{	Snakes,	}	appointed	Asculapius.
		Dogges,			Diana.
		Eagles,			Iuppiter.
		Peacocks,			Iuno.
		Swannes,			Apollo.
		Asses			Bacchus.
		Wolves,			Mars.
		Geese,			Iuno.
		Deere,			Phœbus.
		Owles.			Minerva.

So the Papist as over	{	Sheepe,	}	appointed	Windelin.
		Horses,			Eulogius or Loy.
		Oxen,			Pelagius.
		Swine,			Antonic.
		Dogges,			Hugh.
		Geese,			Gallus.
		Rattes & Mice,			Getrude.

The Gods of Artes, either Liberrall, or Mechanicall.

Learning

Notes and Positions

<i>The Gentiles ever</i>	{	Learning,	}	<i>appointed</i>	{	Apollo.
		Wit & knowledge,				Minerva.
		Smithes,				Vulcan.
		Chyrurgians,				Æsculapius.
		Souldiers,				Mars.
		Mariners,				Castor and Pollux.
		Hunters,				Diana.
		Whoores,				Venus and Flora.

<i>So the Papists ever</i>	{	Learning,	}	<i>appointed</i>	{	Catherin, & Gregory.
		Painters,				Luke.
		Phisitians,				Cosmas, and Damian.
		Blacke Smithes,				Loy.
		Shoomakers,				Crispus & Crispinus.
		Tailers,				Goodmā, or Guimān
		Potters,				Goare.
		Hunters,				Hugh and Eustace.
		Millers,				Arnold.
		Carpenters,				Eulogius.
		Bakers,				Clemens.
		Weavers,				Stephan.
		Alc-Knights,				Martin.
		Drunkards,				Vrban.
		Dancers,				Vitu.
		Whoores,				Aphra, and Magdalen.

*The Gods of Sicknes
and Diseases.*

<i>The Gods believed that the</i>	{	Plague, or pestilēce,	}	<i>is made red by</i>	{	Apollo.
		Falling-evil,				Hercules.
		Child-birth,				Lucina.

So the Papiſts beleued that she	[Plague or Peſtilence,	was cured by	[Sebaſtiā & Roch ^r .
	French poxe,		Flacius.
	Feaver:		Petronella.
	Convulſions,		Wolfgangus.
	Sudden death,		Marke.
	Falling-ſickeſſe,		Valentine.
	Infections of poiſon,		Iohn & Benedi ^c .
	Burning,		Anthonie.
	Poſſeſſiō & Madnes,		Roman.
	Boile & Swellings,		Cosmus & Damiā.
	Poxe,		Iob.
	Toothache,		Apollonia.
	Headache,		Anaſtaſius.
	Swelling breſt,		Agatha.

Wome in childbirth
Feirie eies,

Margaret & Norp.
Clare.

POSITIONS.

1 **T**He worſhip of Idols, is the turning of the trueth of God into a lie. VERSE. 25
Which turned

2 God is truth it ſelfe, the fountaine of truth and goodnes. the truth of God

3 Therefore it is a great curſe and a heauy iudgement, to turne the trueth of god into a lie.

4 The childre of the truth, ought diligently to loue, & to embrace the ſame: for the truth ſhal make the free. *Ioh. 8. 31*

5 No

5 No man ought to deny, to dissemble, or to bee ashamed of the trueth. *Matth. 10. 32. Roman. 10. 10.* for God is trueth.

Into a lie

6 They that loue not the Trueth, or care not for it; they are in darkenesse; they are vnder the bondage and thraldome of lies, and of Satan the Prince thereof. *2. Tim. 2. 25. 26.*

7 Satan is the Father lies.

8 Images are lies.

9 Satan is the Auctor of Images.

10 Whosoeuer worshipping Images turneth the truth of God into a lie, & worshipping Satan, the father of lying images. *1. Cor. 10. 19. 20.*

11 The worshippe giuen vnto the Creatures, to Angels, Saints, or Images, is not giuen vnto them, but vnto the Diuell.

Creator
Creature

12 Here we may obserue the difference between the Creator & the Creature.

13 1. The Creator is truth, not onlie because he enlightheth the reasonable

crea-

creatures, but because he is *αὐτὸς* and *αὐτός*, Hee hath life of himselfe; the Creature is his workmanship. *Ioh. 1. 3.*

14 II. The Creator onely is to bee worshipped and serued; not the Creature.

15 III. The Creator is *blessed for ever*; wherevnto all the Saintes saye, *Amen.*

16 It is hainous Idolatrye to worship any creature.

and worshipped, & serued the creature,

17 So it is also to serue any.

18 Vain therfore is the popish Distinction between worship & service.

19 God wil be only worshipped, the Father, the Sonne, & the holy Ghost: *Deut. 6. 13. Mat. 4. 10.* He is a ieaious God, he will not giue his glory vnto another.

20 God wil be only worshipped, 1. Because he only is the true God. 2. Because hee onely is sufficient for all. 3. Because, he only may & wil be alwaies present with his children.

21 We

21 We doe then worship and serue God, when we loue him, when we call vpon him, whē we put our whole trust and confidence in him alone.

22 It is impossible for a man to worship & serue God, & the creature also. *No man can serue two Masters, &c.*

23 They forsake God that worship and serue the Creatures.

24 They that worship & serue God, care not greatly for the Creatures. See 1. Cor. 7. 31.

25 The Papists giue diuine and religious worship vnto Angels, to Saints, to Images, to Reliques, to the Crosse, and to Crucifixes. Therefore they are horrible Jdolatours.

26 They giue the Properties of god to Saints, to the Sacraments, to good works, to the bread in the Eucharist. Therefore they are soule Jdolatours.

27 They ascribe Divinity to the Virgin Mary, & to the Pope. Therefore also they are filthy Jdolatours.

28 It is the subtilty of Satan to make men belecue they serue god, whē they serue the diuell.

29 Good intention besides the word of God is worth nothing. For all these had an intent to serue god.

30 By the example of Paul, as oft as we speake of the Maiesty of God, let vs breake forth into his praise. The like example you may see afterwarde.

Which is
blesed for
ever, Amē.

Chap. 9. 5. 1. Tim. 1. 17.

SOLVTION of Obiections.

Obiect. 1. The Papistes obiection. *We worship not Angels, Images, or Saintes as Gods, we know they are not Gods.*

Solution. This shift is the same, as if an adulterous womā should say. I haue not my louer instead of my husband, I know he is not my husbāde. Well, I know thou knowest it, yet thou dost to thy louer, what is due vnto thy husbād only. So the Papists invoke, & worship the creatures, which thinges are due

due vnto god only. What did the gentiles vnto their Jdoles, which the Papistes doe vnto their Jdoles also? The gentiles builded temples to their gods, so doe the Papistes to theirs. The gentiles consecrated altars to their Jdoles: so doe the Papistes to theirs. The Gentiles at the enterance of their Temples vsed holy water; so do the Papistes. The Gentiles cented their Iimages, & lighted tapers before them; so doe the Papistes. The Gentiles served their Gods with shavē Priests: so do the Papistes. The Gentiles worshipped their Gods with fasting daies: so doe the Papistes. The gentiles observed holy daies to their gods; so doe the Papistes. Therefore seeing the worship of the heathen Jdols; & the worship of angels, Saints, and Iimages in the Popish Church is for substance al one; and seeing the Gentiles were Jdolatours? what reason can be alleadged but that the Papistes bee as very Idolators as they?

Object,

Obie. 2. We worship god in the Saints
and Images; therefore we do not com-
mit Idolatrie.

Solution. So said the Gentiles of their
Idols. *Lactan. lib. 2. De falsa Relig. cap.*
20. and yet could not this excuse free
them from Idolatrie. Again God wil
not bee worshipped by the preceptes
& inventions of men. *Mat. 15. 9.* Now
for the worship of god in images, there
is no warrant in the word of God; yea
it forbiddeth it flatly. *Deuter. 12. 4. TEE*
shall not doe so to the Lorde your God; to
wit, as the Gentiles doe to their false
gods. To commit Idolatrie, is not only
to worship a false God; which is prohi-
bited in the first comādemēt of the de-
calogue; but also to worship the true
God otherwise thē he hath appointed;
which is forbidden in the second com-
mandement. Error est in pā rōmōuāt.

Obiect. 3. There is great difference be-
twene the Idols of the heathen and
our Images; say they.

VER

O

Soln

Solution. Let them consider the 115 Psalme, and let them shewe that their Images can smell, heare, see, speake, & go, better then those of the heathen, & I wil grant a difference, els not; for many of the were Images of the true God. *Iren. lib. 1. contra Hæres. cap. 24.*

Obiect. 4. The Saints haue received power from God, as their miracles testifie.

Solution. I. It followeth not therefore that they should be invoked, or worshipped. *See Act. 14. 14. II. The Gentiles coulde say as much of their Gods. III. Miracles are not the rule of Faith. Luk. 16. 29. Esa. 8. 19. IV. The Scriptures testifie that the coming of Antichrist shall be in miracles & lying wonders, 2. Theß. 2. 9. Revel. 16. 14. Yea what are the speaking, weeping and sweating of Images, and the bleeding of the Eucharist (if they bee not lowde lies) but Satanicall illusions? Er-
ror & id est error.*

VER-

VERSES, 24. & 26.

24 Wherefore also, God gaue them vp to their harts lustes, vnto vncleannesse, to defile their owne bodies also among themselves.

26 For this cause I say, God gaue them vp vnto filthy affections: [I had rather translate this worde *αἰσχρονομία*, by the generall signification, affections; then by the more special lustes; or obscurely, diseases; or barbarously, passions. Also *αἰσχυρία*, in this place seemeth rather to signifie filthines, then shame.]

Hitherto of the first head of the Apostles accusatiō against the Gentiles, which was of their Impiety or vngodlines. Now he descendeth, to

intreat of the *second*, to wit, of their *Iniustice or unrighteousnes*. The order and method whereof we haue already declared in the Resolution.

In these verses we may note. I. That there were grievous punishments inflicted vpon the gentiles for their Idolatry. II. The Causes of that Iudgment.

The punishment inflicted vpon the is termed *Ακαθαρσία* *impurity or uncleannes*, which here signifieth the fruits of a filthie hart, to wit, wandring lustes. In the 5. Chap. of the Epist. to the Ephes. verse. 3. it is coupled together with fornication. For as fornication is in the body; so is Jdolatrie in the soule. Therefore in the Scriptures Jdolatry is familiarly tearmed fornication, or spiritual fornicatiō: And Jdolatours are said to goe a whooring after other Gods. *Ose. 1. 2. 1. Chron. 5. 25. See also, Exod. 34. 14. 15. 16. Levit. 20. 5. 6. Numb. 15. 30. Deut. 31. 16. Psal. 73. 27. Psalm. 106. 39 Iudg. 8. 27. 33, Wherevpon a companie*

pany of people exercising Idolatrie are compared vnto a Whoore. *Ose.* 1.2.

The *principal Cause* of that iudgmēt vpon the gentiles, was god, who gaue them vp vnto their harts lustes.

The *administeriall Cause*, were the lustes of their hartes, which tortured them as hangmen, and executioners: as is evident by the examples of Caligula, Nero, and Heliogabalus.

POSITIONS.

1 **T**He contempt of Gods worde is the cause of al Vices.

2 **J**ſt is iust to punish sinners with such punishment as makes them more guilty in the sight of GOD. *Talionis pæna.* VERSE S.
24 & 26.

3 God punisheth the wicked for preservation of his owne glorie. wherefore,
also God
gave them
vp.

4 God gaue vp the Gentiles vnto their harts lustes. 1. By withdrawing

his grace frō them, which they neglected. 2. By delivering them vnto the Prince of this world, which effectually worketh in the wicked. 3. By obdurateing & hardēing their minds, that they might cōmit wickednes with gredines

5 God incited David to number the People, 2. Sam. 24. 1. god woulde that Achab shoulde bee deceaved, 1. King. 21. 20. 22. & Esa. 63. 17. it is said, *O Iehovah why hast thou made vs to erre frō thy waies? & hardened our harts frō thy feare?* And Exod. 7. 3. *I will harden Pharaohs hart.* And Ioh. 11. 20. *It came of Iehovah to harden their hartes, &c.* And 2. Chron. 25. 20. *Amaziah would not heare, for it was of God, that hee might deliver them into his hande &c.* And Ezech. 14. 9. *If a Prophet be deceaved I Iehovah haue deceaved that Prophet.* And in the Lords Praier, we say, *And leade vs not into temptation.* By these places, it is manifest, that the Lord giueth vp, blindeth, obdurateth, and

and seduceth the wicked.

QUESTIONS *Answered.*

Quest. How can it be but that God is the
Auctor of sinne, if hee giveth up the
wicked unto their harts lusts, if hee
hardeneth mens harts, if he blindeth
and seduceth them?

Ans. God is not any way the
 Auctor of sin, *Iob.* 34. 10. 11. *Psa.* 5. 5. 6.
 7. *Psal.* 45. 8. *Zachar.* 8. 17. *Jacob.* 1. 13.
 1. *Iob.* 2. 16. There are two evils; the E-
 vill of sin; and the Evil of punishmēt.
 god is the auctor of the evil of punish-
 ment, but not of sinne, as may appeare
Esa. 45. 7. *Amos.* 3. 6. because the evill
 of punishment, in respect of the lustice
 of god, & of the divine Law, is a good
 thing, because it is iust. Yet god is saide
to give up the Gentiles, to harden the
wicked &c not onely permissively, be-
cause permission excludeth not the
 Divine VVill, which is the cause of all
 things;

things; neither doth he it *Effectively*, for god is a chaste minde, which abhorreth vile affections, & filthie lustes repugnant vnto his Law: but onely *negatiue* *Privatiuely*, because he giveth not the spirit of Chastity vnto such Men, but leaveth them vnto themselves, & delivereth them to Satan to be tempted, &c. In sinne there are two things, the *Action* & the *fault*, which corrupteth the Action. The action, because it is numbered amongst natural things, is of god: the fault which is a defect, seeing it appertaineth vnto Privation, is not of God, but of the Devil, and Man himselfe.

POSITIONS.

VERSES.

24. and 26.

to their

harts lustes

and to vile

affections;

6 **T**HE Gentiles prophaned the glorie of GOD; therefore they were delivered vp to their hartes lustes, & to vile affections.

7 God

7 God punisheth sinne by Sinne.

8 This place seemeth to bee taken out of *Psalm. 18. 12.* where it is saide; *I gaue them vp vnto the hardnes of their harts, and they vvalked in their owne counsels.*

9 In the hearte of man lurketh the matter and cause of al vncleanesse and vice.

10 Wherefore wee must hartily pray vnto god that he wil not leaue vs vnto our owne hartes lustes.

11 A wicked and licentious life is an Argument of gods wrath.

12 Jdolatry is an abhominable sin in the sight of god, seeing that for their Jdolatry the gentiles were so grievously punished

13 Jdolatrie and vncleanes, that is spiritual and corporal fornication are inseparable companions, for the one is an effect of the other.

14 Wherfore it is written in *Hose. 4. 13.* *They Sacrifice vppon the toppes of*

of the mountaines, and burne incense vpon the hilles vnder the Oakes, and the popler tree, and the elme, because the shadowe thereof is good: Therefore your daughters shalbe harlots, & your spouses shall be Vvhores, as if the Prophet had saide; This shal be the effect of your spiritual fornication, this fruit shal yee reape, to wit, that your daughters shal be harlots, and your wives whoores.

15 Where filthie lustes, adulterie & fornication raigne; it is a token of gods wrath vpon that people, for their Jdolatry, and contempt of god.

16 What is the cause that the Papistes cannot forsake their Stewes, nor their Sodomitical practises? It is, because they are solde vnto the same, by the wrath of God for their Jdolatrie: that they might be captiues & slaues vnto their owne lustes, because the spirit of fornication is amongst them, because they wil not forsake their false worship.

17 This

17. This should moue vs to earnest repentance, for our Idolatry, & for our contempt of god; least we also be given vp vnto our lustes.

18. This is the greatest miserie that can befall vnto Man; to wit, when his spirit and mind, which should rule the body, (by the iust iudgment of of god) are bondeslaues vnto the lustes of his harte.

19. It is a fearful iudgment, when Man is given vp, to followe his owne lustes.

20. Men forsaken of god, are more deuoid of Reason then brut Beastes, they follow the impure Suggestions of the Diuel; for they that are not lead by the spirit of god, are lead by the spirit of Satan; and so are ready & prone to perpetrate any villanie and vickednes.

21. This condemneth thē who attribute so much vnto Free-wil, and to Mans natural strength: For heere it is

accounted a grievous punishment, to be giuen vp vnto our selues.

22 Also, this should moue vs to acknowledgement, not only the weaknes and imbecillity of our strength: but also the extreame miserie of mankind, that by nature wee are the bond-slaues of Satan.

32 And therefore, it shoulde stirre vs vp to repentaunce, and to flee vnto the Sonne of God our Mediatour, that by him wee mighte bee delivered from darkenesse, from our owne lusts, and from the tyrannie of Satan; and transferred into his heavenly light.

24 Wee thinke them happie, vwho may liue according vnto their ovne lusts and pleasure, and haue the world at vvil: But the Apostle telleth vs, that this is an argument, even of the Iudgement and wrath of God:

25 Wherevpon vwee gather from hence, cōtrarywise: that it is a token of GODS special grace, and manifest loue

loue tovvardes vs, vvhen vvee are restrained either by vveakenesse, or by some other meanes, that vve cannot follow our lustes.

26 The Apostle saith, that the Gentiles were given vp *vnto vncleannesse* ^{vnto vncleannesse,} generallie, because they had polluted themselues, not with one kinde of vncleannesse onely, but with al manner of impuritie.

27 Vncleannesse is the shame of the Bodie, for it is the property of vncleannesse to defile and pollute the Bodie.

28 Therefore Paul saith, 1. Cor. 6. 18. *Flee fornication: every sinne that a mā doth is without the body, but he that committeth fornication sinneth against his owne bodie.*

29 The body is defiled, when the giftes therof are abused, either by gluttonie, or by drunkenesse, or specially by fornication. ^{to defile their owne bodies.}

30 We may here obserue the analogie

logie of the gētiles sin, & their punishment. They committed spiritual fornication, & shamefully prostituted their bodies before their Idols. Wherefore God in his iust wrath, gaue them vp to their lusts, to defile their own bodies, & to cōmit such filthines, which the very beasts abhor: that so the quality of their punishment, might be answerable vnto the turpitude of their sinne.

31 The turpitude & pollutiō of the body, is the shame of the Bodie; & the shame of the body, is a token of Gods wrath and indignation.

32 whē the body is defiled, it is made vnapt to any goodnes: yea sometimes it is infected with horrible diseases.

33 The chastity of the body, is a vertue commanded by God, it preserveth the honor of the body, & maketh it the tēple of the holy ghost. *1. Thess. 4. 3. 4. 5.*
This is the will of God, even your sanctification, & that yee should abstaine from fornication, That every one of you should know

*know how to possesse his vessel in holines
and honor; And not in the lust of concu-
piscence, even as the Gentiles which
know not God.*

34 It is a great sin, if a man defile his
own body: but if he defile also the body
of another, the sinne is greater.

among
themselues

VERSES, 26, & 27.

for even their women [*or fe-
males*] haue changed the natu-
rall vse, vnto that which is beside
nature.

27 And likewise also the Men
[*or males*], leauing the natural vse
of the woman [*or female*] burned
in their lust, one towards another
Man with man [*or, male with male*]
cōmitting filthines, & receiving
in themselues such recompence
[*that is, a rewarde answerable vnto*
their

their deserts] of their error, [*that is, of their aberration from the right way, which nature it selfe had shewed vnto them; least any should take this error to be ἀμαρτία, a sin committed of ignorance]* as was meete.

THAT which the Apostle spake before concerning lustes, and vncleannesse in general, now he declareth in speciall; and maketh instance in that kinde of vncleannesse, which of al others, is most beastly, yea more then beast-like, seeing it is abhorred of beastes, and plainly repugnant vnto Nature. Shame mighte haue restrained the Women, and reason mighte haue perswaded the Men, from such wickednesse; But where Idolatrie raineth, and where Satan sitteth Judge, there neither Shame nor Reason may once dare to pleade the cause.

POSITIONS.

When god withdraweth his spirit from mā, & giveth him vp vnto his own lusts, and turnes Satan loose to tempt him at his pleasure: Man can make no farther resistance, but yeeld to every wicked suggestion, & put in practise those things, which even bruite beastes abhorre.

VERSE. 26
For euen
their wo-
men, &c.

2 The weaker and the more impotent the vessell is to resist the fitter the same is for Satan to worke vpon; vwho rules the harts of all the children of disobedience. *Ephes. 2. 2.*

3 Women are more prone to lust, then Men, & more eager to fulfill their wicked furie: wherefore the Apostle nameth them first.

4 This augmenteth the Gentiles sinne; to wit, that they vwho shoulde haue beene specially restrained vwith modesty and shame, of all others were the most forward, in those villanous & vnnatural practises.

P

5 This

5 This should mooue Christian women to modesty, and Temperance; & wisely to decline those punishmēts, which were inflicted vpon the gētiles, by their serious conversion vnto god, and harr̄y praier, &c.

vnto that
which is a
gainst Na-
ture,

6 When Man is given vp to commit wickednes, he is so devoid of Reason, that hee wil not sticke to offer violence even vnto Nature it selfe.

7 Hēce it followeth, that a wicked Man, is worse then a Beasts; For Beastes have, as it were, some inborne & natural shame, so that they never offer violence vnto nature: but the wicked pervert the natural vse, &c.

VERSE 27
And like-
wise also
the men.

8 When Man stil perseuereth in sin, God encreaseth, and doubleth his punishments. A filthie & hainous sin, is recompensed with a filthie and horrible punishment.

9 Reason should haue bin the guide of reasonable Men, & perswaded them frō exercising such preposterous pra-
ctises:

Etiles: but the gentiles by the iust iudgment of God, had cast of al shame and Reason.

10 We must beware that we gather not from this place; that it is lawful for any man, to have to doe with any woman. For every thing that is natural, is not therefore lawful, It is natural for a Man, to touch, and to handle with his hands, to goe on his feete, to see with his eyes: yet it is not lawful for a Man to vse his handes to steale, or his feete to sheede blood, or his eyes to behould wickednes. Whatsoever repugneth the order and lawes which God hath appointed, or the charitie & loue, which wee owe vnto our Neighbour, that is vnlawfull, and prohibited by God.

left the natural vse of the woman

11 How great a sinne this is which the Apostle saith was practised by the Gentiles, & how detestable it is in the sight of God, Sodom and Gomorrah may witnes vnto this day.

and Man with man wrought filthinesse

12 This condemneth the Papistes, who are such stout patrōs of Sodomie. *Sixtus the IV.* granted licence for Men to practise abominable Sodomie, at that time of the yeere, when they were weary of cōmon fornication. And *Io-hannes de Casa*, Archbishoppe of Beniventum, was not ashamed to writte a booke in commendation of this abomination; and in open print, to tearme Sodomie, *A Divine Art*; exhorting men to practise the same, protesting that himselfe tooke more delight in that Art, then in any other kind of Venerous practise.

13 Thus doe they deserue to bee blinded, and to bee given vp into a reprobate minde, who diffame, & prohibite the lawefull vse of Diuine Matrimony.

14 The Apostle stil inculcath, that this horrible vncleanes was a punishment, which God inflicted vpon the Gentiles, for their Idolatric. That

and recea-
ved in the-
selues.

as

as they defiled the glory of GOD, by their Idolatry: so they should pollute & staine their owne glory, by that abominable vncleanes.

15 It is a strange Iudgment, where the punishment encreaseth the Sin, and causeth damnable blindnesse. such recompence,

16 A wise mā the lesse he feeleth, the more he feareth the Iudgmēts of god.

17 Here againe wee may observe the equitie of Gods Justice, in punishing of sin, which inflicteth punishments vpon the Gētiles, equivalēt vnto their finnes.

18 They that persevere in Idolatry, or in any other sin, though ignorantly, and vnwittingly, are not therby excused. of their error
See vers. 20. Posit. 20.

19 The quantitie of punishment must be answerable vnto the quality of the crime. as was meete.

SOLUTION of Obiections.

Ob. The natural vse of a womā is good.

P 3

Ergo.

Ergo. The Children that are conceived thereby, are good: & consequently they are not borne infected with originall sinne. Thus the Pelagians argued out of this place of the Apostle, against Original Sinne.

Solution. Augustine answereth. By the same argumēt we may prove that fornication & adultery are lawful and good. The apostle calleth it naturall vse, not because it wanteth al vice: but because humane nature & kind is propagated thereby, so that naturall is opposed, vnto that which is against Nature, wherby Cōcupiscēce is not excluded, which being ioyned vnto the naturall vse, defileth our birth, & nativity. Concerning this, See *August. lib. 2. de Nupt. et Cōcupisc. Cap. 19. and lib. 3. cōtra Iulianum. Cap. 20. where hee handleth this point at large.*

VERSE, 28.

28 And even as it seemed not
good

good vnto them, [or, it pleased the
not, or, they regarded not] to acknow-
ledge God [word for word, to haue
God in acknowledgmet] euen so, God
delivered them vp into a minde
voide of all iudgment, [some tra-
slate, into a reprobate minde] so doe
those things which are not cō-
venient.

THE apostle sheweth the pu-
nishments of the gentiles, which
God inflicted vpon them for their Ido-
latry. In this verse we may consider 3.
things I. The gentiles contēpt of God.
And as they regarded not &c. II. Their
punishmēt for the same, *euen so God
delivered them vp &c.* III. The effect of
that punishmēt, *so doe those things &c.*

POSITIONS.

1 Men being giue vp vnto theselues,
haue no regarde to acknowledge god,
& care not once to seeke after him.

VERSE 18.
For as they
regarded
not to ac-
knowledge
God;

P 4

2 The

2 The contempt of god, and of his worship, is the cause of Jdolatry, & of al other horrible sinnes.

3 As they who haue God before their eyes, wil not easily perpetrate any hainous offence: so they that haue shake of al feare of god, dare commit any villany

4 Hence wee may learne to feare the wrath of god against Jdolatry, & to flee from Idols.

5 Here also wee may learne to bee thankful vnto God, for that of his infinite Mercy he hath preserved vs from such horrible sinnes, leaving so manie millions in Jdolatry and blindnes stil: for otherwise our Nature is as corrupt, as any of the gentiles, and our Jdolatry deserved no lesse punishment then theirs did.

6 Hence we learne to iudge of such men as walke in their lustes. They doe not acknowledge God, they haue not the feare of god before their eyes, howsoeuer they brag, and make shew vnto
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ture

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the world.

7 god seuerely punisheth the con-remners of his Maiesty: He wil honour them that honour him; & recompense their wickednes seuen fold in their bo-somes, that contemne him.

8 How god delivered vp the Gen-
tiles; See before Verse 24. Posit. 4. 5. delivered them vp,

9 It is the iudgmēt of cod against J-dolators, & obdurat sinners, to deliver the into a reprobat mind, that is into a mind void of iudgmēt, into blindnes of hart, to cal good evil, & evil good, light darknes, & darknes light. Es 4. 5. 20. vnto a reprobate minde;

10 The mind of Man is the subiect of a evil.

11 The mind sometimes signifieth the theorique or contemplatiue vnder standing, which hath adioined with it *Ευαγγελιον* a remorse of sinne, and atten-tion vvhich Ministereth the Generall Propositions of the Lawe of Na-ture: sometimes also the practique vnderstanding, vnto which is adioined

Surisance, a *cōscience*, which suggesteth Assumptions, either to absolue, or to condemne himselfe.

12 Idolatry is a feareful sinne, seeing it is recompenced in the Gentiles with such blindness.

13 He that hath receiued any graces of god, and wil not imploy them wel, it is the iust iudgement of god, not onely not to giue him more gifts, and to augment and encrease thole good things he hath already; but to take away from him, eue those which he hath receiued.

14 This should terrifie idle ministers, & carelesse Christians, & cause the to stir vp the graces of god in them, & to exercise their gifts, for their best advantage, in the furtherance of gods glory, and edifying of themselves and others.

15 If the gentiles who had but the light of Nature, were not only inexcusable, but also de'ivered vp into a reprobat mind, for their negligence and cōtēpt of God, for their slacknes in acknowledging-

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knowledging his power, iustice, goodnes, & mercy: Howe much more shall we be blinded, & left inexcusable, who having such perfect light of the gospel, are yet more negligent, and more vn-thākful thē the gentiles were. *The earth that drinketh in much raine, & beareth but thorns & briars is reprovēd & neere unto cursing, whose end is to be burned. Hebr. 6. 7. 8. The Servant that knoweth his Masters will & doth it not, &c.*

16 A reprobate minde is vnable to performe any good work, seeing it hath abandoned al shame, & sound iudgmēt; that it may cōmit those things, which common sense wil acknowledge to bee vnlawful and shamefull.

a reprobate minde,

17 As the soule & body of the Elect are kept blamelesse. 1. *Theff. 5. 23.* So in the wicked & reprobate, all things are polluted and vncleane.

18 They that are delivered vp vnto a reprobate minde, are prone & ready to perpetrate any villanous part.

to do those things which are not convenient.

19 It is not convenient for mā to sin. Sin corrupteth and infecteth him: it separateth betweene him & God: it maketh him inferior vnto the bruite beasts, who should be like vnto the Angels.

20 To do those things which are not convenient, is the token of a reprobate minde, of a mind wanting al iudgment and reason.

21 It is great commendation, and the principall part of Art, or Ciuilitie, to doe those things vvhich become a man, that is, to doe as hee oughte to doe; to vvit, to doe those things which are commaunded by the Law of Nature, and the vvritten Lawe of God to bee done: to order his cogitations, vvordes, deedes, and passions, according to the rule of reason, and gouernment of the holy Spirit.

22 Contrarywise it is a great shame, and the part of a wicked disposition, to doe those things which are not convenient, that is, to commit sinne.

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23 We must beware of sinne therefore, at leastwise, 'easte wee be deliuered vp into a reprobate minde.

VERSE, 29, 30, & 31.

29 Being full of all vnrighteousnes; fornication, wickednes, avarice, malice; full of envy, of murder, of contentiō, of deceit of malignity; [to wit, when e'ery thing is taken in the worst part.]

30 VVhisperers, backbiters, haters of God, [*ſy* Rhemists translate this word *μισοῦντες*, odible to God, barbarously: Because the Apostle heere speaketh of those things which are in man; so that happily it should bee read in the Greeke texte, *μισοῦντες*, not *μισοῦντες* as learned Master Beza noteth;] contumelious, prowde, boasters,

boasters, inventours of evill, disobedient to Parents.

3^r Without vnderstanding, infociable, without natural affection, implacable, vnmercifull.

In these verles the Apostle declareth the effects of a Reprobate mind, and expoundeth what he meaneth whe he saith, *to doe those things which were not cōvenient*; by rehearsing a long catalogue, or bead-rol of horrible vices, wherwith the gentiles were polluted; not that all these particular vices, did concurre together in one man, but that every man was obnoxious vnto some, (more or lesse) of these vices, so that no man was free from them all.

The Apostles words are Emphatical & ponderous, *Being full of vnrighteousnes*, as if he did say they sinned not slightly, they sinned not after one manner, their sinnes were not small, nor few, they sinned every mothers Son,
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not fewe or some of them; they sinned fully; alluding no doubt, vnto the Doctrin of the church cōcerning the measure of wickednes; concerning which it is written in, *Gen. 15. 16. The wickednes of the Amorites is not yet full.* And Paul reproving Elimas the sorcerer, saith, *Act. 13. 10. O full of all subtilty, & all mischiefe, the childe of the Diuel, & enemy of all righteousness, wilt thou not cease to pervert the straight waies of the Lord?*

First he layeth down the general kind of al vices, & sins cōmitted against the second table; to wit *unrighteousnes*, or iniustice; & then hee reckoneth vp the special kindes, flowing frō the general, to the nūber of 22. as leare branches of a rottē tree, without observatiō of any order, how they flowe, or issue the one frō the other. For what need is there of order, in reckoning the enormities & confusion of corrupte and disordered minds. *Nine* of these branches the Apostle

posible numbrell in the abstract, speaking of the vices themselves, *in the 29. ver.* And XIII. he reckoneth in the concrete, speaking of vicious men, *in the 30. and 31. verses.*

I. The first special kind is *Πορνεία fornication*, wherby the body is sould. For *πορνεία* is derived of *πορνώ to sell*. Howe the body is sould by fornication, the Apostle declareth, *1. Cor. 6. 15. Shall I thē take the members of Christ, & make thē the members of an harlot? God forbid.* This fornication cōprehendeth all wātonnes, ribbaldry, scurrilitie, vncleanesse, impuritie, and all incontinencie. See *1. Thess. 4. 5. Ephes. 5. 3.* This sinne is against the 7. commandement.

II. *Πορνεία wickednesse*. It signifieth perversinesse of hart, and a desire to do mischief. It is against the fifth & sixth commandements.

III. *Παρορέσια avarice*, or covetousnes. The greeke word cōprehendeth somewhat more, thē may be fitly expressed in

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in one word in English. It comprehendeth al rapines, vniust gettings, al fraudulent and crafty arts, as vsury, monopoly, theste, and also impostures. It is a sin against the 8. Commandement.

IV. *Kauia malice*; a vice that can never be tamed. It is taken more largely then *wrongia wickednes* is. It signifieth sins of commission and omission, forwardnes, crookednesse, a habite of the minde contrary to al vertue; wee may translate the word *vitiosity*. It is against the 6. Commandement.

V. *obor@ envie*. It noteth a repining, and loathing of the heart, at the good, and prosperity of others. Envy is against the 6. Commandement.

VI. *ob@ murder*. It comprehendeth not onely the act of killing, but also the intent, or thought: yea hatred also, and desire of reuenge, rough, and bitter words, stearne countenance & gesture, terrical behaviour and carriage. It is against the 6. Commandement.

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VII.

VII. *Εἰς contention*. This comprehendeth debate, strife, brawling, quarrelling, seditious commotions, &c. It is against the 6. commandement.

IIIX. *Δολοῦ deceipt*. It signifieth subtlety, fraud, & guile, craftinesse, when a man circūventeth an other against his owne conscience. Deceipt is a sinne against the 8. & 9. commandements.

IX. *Κακότης malignity*. It signifieth such perversnes of mind, as delighteth in the overthrow and destruction of others; depraveth deeds & wordes well done and spoken, soweth seedes of discord, stirreth vp hatred and strife, doth nothing ingenuously, and sincerely, & interpreteth all things in the evill part. Malignitie is a sinne against the 6. and 9. commandementes.

In the 30. *verse*, the Apostle speaking of the transgressions of the law, in the concrete, numbereth vp certaine Monsters of mē, that haue abandoned all honesty, yea all naturall civility and affe-

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affection: of which hee reckoneth 13. speciall sortes.

I. Ψιθυριστής, *Whisperer*. One that to curry fauour carries tales secretly, dif-fames the innocēt, lowes discord, brea-keth friendship, and brings men in sul-pition. This is against the 6. & 9. com-mandement. See *Prov. 6. 19.*

II. Κατάλας, *Backe-biter*. One that spareth no mans good name; that opē-ly slandereth his Neighbor, that stirres vp hatred, that speaks evil of every mā, that calumniateth wel-doing, & exte-nuateth the giftes of others. This is a-gainst the 6. and 9. cōmandements. See *2. Cor. 12. 20. 1. Pet. 2. 1. Pro. 30. 14.*

III. Ουσυχής, *Hater of God*, (for so it must be *actiuely* vnderstood.) One that blasphemeth god, that loueth him not, because hee seeth his Justice to bee a-gainst his lewd practises; that scorneth Religiō, & the gifts of god in others, as holines, religiō, cōsciēce fear, remorse, &c. that murmureth, persecuteth, and

loatheth godly exercises, that loveth his pleasures more thē god. 2. *Tim.* 3. 4 that loneth not the brethrē, & loatheth the cōpany of the faithful. 1. *Ioh.* 5. 20 This sin is against the 1. 5. 6. & 7. Cō.

IV τ'βρις, *Cōtemnelous*; as Cain. One that is fierce, that doth every mā iniury & wrōg, that scorneth, raileth, or insulteth over his brother, that oppreseth the poore. This sin is against the 5. 6. and 8. Commandements.

V. τ'μυῖνος, *Proude*. One that acknowledgeth not his infirmities, that admireth his owne power, wisdome, wealth, giftes, birth &c. that dispiseth, & cōtemneth others, as his inferiours. Pride is against the 1. & 5. cōmādemēts.

VI. Ἀλαζων, *Boaster*. One that falsely braggeth of what hee hath not, that would seeme to be otherwise thē he is; that is arrogāt & haughty, that immoderately boasteth of his riches, wit, learning, vertues &c. wheras hee hath noe such giftes, that promise th much and
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perfourmeth litle, a vaine man. This is
against the 9 Commandement.

VII. Εἰσπυτὴς κακῶν, *Inventour of e-
vill.* One that inventeth newe fetches
to circumvent others, that inventeth
new torments, new pleasures, or rare
fashions. One that in Princes courtes,
inventeth new sorts of exactions, tax-
ations, expilations, pyracies &c. that
findeth new quirkes in the law to over-
throw his adversarie, to differre iudg-
mēt, a demurrer. This wickednes repug-
neth the whol Decalogue. See Ier. 4. 22.

IIIX. Τοῦ ἁγίου ἀπειθήτης, *Disobediēt to Pa-
rents;* as Ishmaël, Esau, Absalom. One
that is cōtumelious, stubborne, cōtēp-
tuous against his parēts, or Overseers;
that subiecteth himselfe vnto no man,
that heareth no cōūsel, that liveth as he
wil, that yeeldeth no obediēce or reve-
rence vnto his Superiours, that is, vn-
thankful, & reiecteth allawes & good
order. This is against the 5. cōmādemēt

IX. Ἀνὴρ ὁ ἀνὴρ, *without understāding.* One

that hath no iudgment, that is foolish, blind, that confoundeth good & evil, a blocke that vnderstandeth nothing, a senselesse man; one that hath no feeling of sin, but furiously runneth headlong to destruction. This wickednes is against the whole second table.

X *A'svrdnt* \odot , *Insociable*, or, covenant-breaker. One that is so hated of God, and Man, so cruel, so intolerable in his behaviour, & so singular withal, that he abhorreth al civil locie ty, scorneth al honest cōpany, & is so caried away with desire to fulfil his humor, that he violateth al faith, breaketh his promises, & importētly pineth away being so inflamed with desire of of revēg. this sin is against the 6. & 9. cōmandemēts.

XI *A'spy* \odot , *without naturall affection* One that is destitute of natural sense, that loueth not his Parents, that affecterh not his Wife, Children, brothers, Sisters, and Frendes, whō by the law of nature we are bound to loue & affect

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affect. This sinne is against the 5. & 6. commaundements.

XII. Ἀσπιδος, *Implacable*. One that being once provoked wil neuer be reconciled, a cruel man, inhumane, intractable, that carieth a swollen & hostile mind, that wil neuer desist, vntil either he, or his enemie be quite overthrowne; that is lead neither by lawes, nor by couenants, but by his owne affectiōs; a terrible, brutish, & sauag mā. This sin is against the 6. cōmandemēt,

XIII. Ἀνελειψμων, *unmercifull*. One that hath no compassion, no bowels of pittie, that is, nothing moued at others miseries; that addeth affliction to affliction, and reioyceth at others destruction. This wickednes is against the 6. commaundement.

The Apostle rehearseth this prolix catalogue of enormous sinnes, that he might cōvinc the gētiles of the breach of the second Table; to shew that they could not be iustified by their workes;

also to call such as persevered in such abominations to repentaunce: and to giue the church warning to beware of such horrible finnes.

POSITIONS.

VERSE, 29
being full
of all vn-
righteous-
nes

I Mā, being giuē vp to himselfe cā do nothing but sinne, he so entertai-
neth one sinne after another, vntil that
which should be the temple of the ho-
ly Ghost, be ful of theeues.

2 Vnrightheousnes & al sins flow from
the ignorance of god; and are the fruits
of a reprobate minde.

3 As faith is the root of all vertues &
graces: so incredulity is the fountaine
of al vnrighteousnes and finnes.

fornicatiō, 4 They that are spiritual fornicators,
are iustly giuen vp to defile themselues
with bodily fornication.

5 Fornicatiō, as it defileth every age,
so it cleane exstinguisheth old age.

wickednes, 6 A wicked life is the iust iudgmēt of
god, vpō vngodly, & irreligious men.

7 Man, which shoulde be Lord over

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al creatures, by his covetous and greedy minde, maketh himsele a slaue vnto money. covetousnes,

8 Here wee may learne, howe greate was the fal of Man, and how much the Image of God is darkened in him. maliciousnes,

9 It is the property of god to be merciful vnto al. But man maligneth al.

10 God is loue and goodnes. 1. *Ioh.* 4. 8. 16. But man is ful of envie. ful of envie

11 God loueth & preserveth his creatures. *Ioh.* 3. 16. *Rom.* 11. 36. But man is ful of murther. of murther

12 God is the Auctor and fountaine of peace. *Rom.* 1. 7. But Man is quarrelous, and ful of debate.

13 God is trueth, *Ioh.* 16. 13. Man is a liar, & ful of deceit. of deceit

14 God seeth, and taketh every thing as it is, hee is trueth, and cannot lie. of malignity,
Man taketh all thinges in the evill part.

15 Whosoever secretly speaketh against his neighbour, or diffameth his person

Whisperers

person vnder hand (as it were) in corners, or telles tales of him to currie fauour with others, is a Whisperer.

Back-biters

16 And he that doth so openly, is a back-biter.

Haters of God.

17 The wicked because they see the iustice of God, against their licentious liues, and lewd practises, hate God, & al religiō, & the sincere professours thereof, to wit, because they cannot sin with that liberty and freedome, which they desire, or with that greedinesse which otherwise they would.

Contumelious,

18 They that hate God, are contumelious & reproachful against al good Men.

Proude,

19 The Apostle placeth Pride, euen in the middest, betweene contumelye and boasting, as a foule Mother, betweene two as foule Daughters.

Boasters,

20 Pride is the Mother from whence proceeds contumelie and Boasting.

Inventers of euill,

21 To invent mischiefe, or euil, is a token

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22 This should terrifie such as for priuate respects, invent new & vniust taxations, or such as chaunge the iust price of money, or invent new preten- ses of publique cōmodities (for sooth) to exact further payments.

23 And also, such as inuente newe pleasures, new fashiōs, strange attires, meats, &c. or new, & strang torments.

24 Seeing the Gentiles polluted themselues with strange lustes, god pu- nished them with rebellious and diso- bedient Children. *Talionis p.ena.*

Disobediēt
to Parents.

VERSE.

25 He that is given over vnto Sin, is without vnderstanding, hee hath no Judgment, he cannot discern between good and evil, betweene light & dark- nes. The natural man perceiueth not the things of god. *I. Cor. 2. 14.*

31.
Withour
vnderstan-
ding.

26 This condemneth mans natural hability, freewil, &c. For if the vnder- stāding be blind, the wil (which taketh al her instruction thence) must needes
be

bee blinde also.

Infociable, 27 They that perseuere in sinne, are so infociable, that they are rather like brut beasts, then like reasonable men.

without natural affection, 28 Yea the wicked are worse then beasts, for brute beasts haue natural affections, but they haue none: with their honesty they shake of all humanity, and civilitie, yea al naturall loue, and affection.

Implacable 29 The wicked are so bent on revēge, that nothing will please thē, but either their adversaries overthrowe, or their own. Herein they are like to the Diuell, for he is an implacable enemy &c.

unmerciful 30 The wicked reioice at other mens miserie, they laugh to see others weepe. Heerein also they imitate the Diuell, &c.

31 What shal we think of our times? are not wee as wicked as the Gentiles? This should mooue vs to repentance, least we also incurre the wrath & iudgments of God as they haue done.

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VERSE, 32.

32 Who, though knowing the law of God (how that men committing such things, are worthy of death) yet not onely doe the same, but also applaud [*or, patronage*] them that doe them.

THe Apostle concluding his accusation against those Gentiles, that were open & notorious sinners, aggravateth their sinnes, by two special amplifications. I. When they knew the law of God, howe that they which commit such things are worthy of death yet they committed them, evē against their knowledge & cōscience. II. They became so impudent, that they did not only flatter themselves in their sins. against their cōsciēces, but also they cōmended, & defended those sins in others.

POSITIONS

I The

VERSE 32 I
Which me
though
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the lawe of
God

THE Gentiles had naturall know-
ledge of things honest & sham-
full ingrafted by God in their
heartes.

2 The law of God in this place, signi-
fieth that lawe which the Philosophers
rearme the *law of Nature*, & the lawy-
ers, the *law of Nations*.

3 The law of Nature, the law of Na-
tions, & the Moral lawe, or the Deca-
logue are all one and the same Lawe.

4 The Law of God, is a Doctrine
which commandeth all good, and for-
biddeth all evill: which rewardeth the
good, and punisheth the wicked.

How that
they which
commit
such things
are worthy
of death;

5 Whosoever committeth Sinne, is
worthy of death.

6 The iudgement of the conscience
approving of good things, & condem-
ning the contrary, is a diuine infallible
iudgement.

7 To commit sin against his consi-
ence, is an argument of a forlorne and
desperate minde. Yet what doe we see
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more commonly practised amongst vs at this day? In religiō, every mā knoweth that we must serue & worship one God, &c. Yet how many be there that turne aside, that suborne and cherish masters of superstition, and persecute such as professe the truth. In manners, euery man knoweth that fornication, drunkennes, gluttony, pride envy, contention, &c. are sins; yet what is more ordinarily practised amongst vs, &c. We must be careful to amend, &c.

QUESTIONS *Answered.*

Quest. 1. Seeing the Apostle in the next verse going before saith, that the Gentiles were without understanding; how is it that hee saith in this verse, that they that transgresse the law of God, are condemned in their own iudgmēt.

Answer. It is no cōtradiction to say, that a man hath no vnderstanding, and that he is condemned of himselfe. For as oftentimes the theorique vnderstanding

ding is overshadowed with a certaine myste or clowde, together with the remorse or attention which apprehendeth the law of god, & frō thēce draweth the propositions of pratique Syllogismes: So also the pratique vnderstanding together with the conscience resteth, whilest sin sleepeth. But when sin once awaketh, & beginneth to trouble the whole man with his stench and horreur, then the conscience, which is as a thousand witnesses, suggesting fearful Assumptions, & gathering woeful conclusions, condemneth man, being convicted by his owne iudgment. yf therefore we consider the diversity of mens states and conditions, we shal find that here, there is no contradiction.

POSITIONS.

8 The wicked sin with greedines, against their cōsciēce, presumptuously.

9 It is not inough for the wicked to sin alone, but they must draw others also into the same society with them.

10 They

VERSE 32.
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10 They are not content to condemne god privatly among theſelues, but they muſt openly profeſſe themſelues to bee enemies vnto God, and band themſelues againſt him.

11 The wicked reioice if they can draw others into the ſame condemnation with themſelues. applaud
their that
doe them

12 A mā may be guilty of the ſin of others, as thoſe Gentiles were, whō the Apoſtle accuſeth. See 1. Tim. 5. 22.

13 There bee many waies whereby a man may be guilty of anothers ſinnes.
1. By counſelling. 2. By commanding. 3. By encouraging. 4. By provoking. 5. By praying & cōmending. 6. By familiarity & cōpany keeping. 7. By defending. 8. By ſilēce. 9. By cōnivency. 10. By participation. And 11. By conſenting.

14 1. A mā may be guilty of anothers ſin, whē he cōſelleth another to ſin, & that whether the ſin be committed or no. So Caiphas killed Chriſt. Ioh. 11. 50. & Iezab. murdered Naboth. 1. K. 21. 9. 10

15 II. *By commanding*. So David murdered Vriah. 2. Sam. 11. 15 & Pilate Christ Job. 19. 16.

16 III. *By encouraging*. So the false Prophets in Ieremie sinned. Ierem. 23 17. Ierem. 6. 14. Ierem. 8. 11.

17 IV *By provoking*. So Jobs wife Job 2. 9. & his friends Job 4. 2. & c. sinned. Also the apostle saith, *Fathers, provoke not your Children to wrath*, Ephef. 6. 4. Coloss. 3. 21.

18 V. *By praising and commending*. So the Iewes were guilty of Herods pride & arrogancy Act. 12. 22.

19 VI. *By familiaritie & companie keeping*. So Iehoshaphat was reprov'd by Eliezer the Prophet because he ioined friendship with wicked Ahaziah 2. Chron. 20. 37.

20 VII. *By defending*, Esa. 5. 20. 23 *Voe be vnto you that call good evil, and evil good: & c. which iustifie the wicked for a reward. See Proverb. 17. 15.*

21 IIX. *By silence*. The Lord saith vnto

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vnto the dumb dogs. *Ezech. 3. 18.* *whē I say vnto the wicked, Thou shalt surely die, and thou grvest not him warning, nor speakest to admonish the vicked of his vicked way that he may liue, the same wicked man shall dye in his iniquity, but his blood wil I require at thy hād.* See *Prov. 31, 8. Lament. 2. 14 Act. 18.*

9. A note for Non-residents; & dumb Dogs.

22 IX. By conniuecie & negligēce of discipline. A woful example hereof we haue in Eli the Priest, who did but reprove his Sonnēs, when hee should haue chastised thē. *1. Sam. 2. & 3. Chap.*

23 X. By participating *Esa. 1. 23.* *Thy Princes are rebellious, & companions of the enes: every one loveth gifts, & followeth after rewards? See 1. Tim. 5. 22.*

24 XI. By consenting. So Saul murdered Steven. *Act. 8. 1.* and the Magistrates of the Jewes, the Lord of life. *Act. 3. 13.*

25 there be diuers sorts or partes

of this consenting. The 1. is in the Reason and minde, though the heart doth not fully consent. The 2. is in the wil. The 3. in deede and effect.

26 1. *In reason and mind*. FIRST, the Brethren of Ioseph consented vnto evil, but not with equal consent. For Reuben diswaded the rest, from killing him, only he willed thē to cast him into the ditch; that so he might deliver him afterwarde. But seeing Ioseph was innocent, wherefore did not Reuben perswad his Brethren, that they should not molest him at all? So then Reuben is not excused, for hee shoulde not haue departed from the Law of GOD and Nature, vvith his Reason and minde; in perswading them to cast the innocent into the pitte. *Genesis* 37. 22.

27 SECONDLY, Aaron by his cowardlinesse and perverse reason sinned, in making the golden-Calf, though hee had rather it should not haue

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haue beene made. And though hee consented not fully with his hart, vnto the wickednes; yet the Scripture saith; *Exod. 32. 23. Aaron made the people naked vnto their shame among their enemies.* Neither is hee excused by his feare, seing he was rather to feare God then man; nor by that he proclaimed *An holy day vnto the Lord Exod. 32. 5.* for Moses saith *Deut. 9. 20. The Lorde would haue destroyed Aaron, but that I prayed for him.*

28 THIRDLY, Moses entered not into the Land of promise, for such consenting. *Numb: 20. 10. Yee Rebels shall vvee bring you water out of this rocke?* And yet Moses saith *Deuter. 1. 37. The Lord was angrie with me for your sakes.*

29 FOVRTHLIE, Hee that taketh bribes in any cause, before hee knoweth the matter, as yet consenteth not with his minde vnto euill. But seeing hee hath blinded his reason;

so far he beginneth to consent to turne light into darkenes: and therefore *Exod.* 23. 8. the Lord saith, *Thou shalt take no gift, for the gift blindeth the wise, and peruerteth the words of the righteous.*

30 II. *In wil.* Of this we haue spoken already. See *Psal.* 50. *vers* 16. *until the 22. verse* & *Ier.* 11. 15. *Prov.* 2. 14.

31 III. *In effect & deede.* As in Idolatry, when a man comes into the temples of Idols, or to any Idolatrical worship, as the Popish Masse, &c. though he say, I wil keepe my hearte vnto my selfe, it shal be holy vnto God. this excuse wil not serue; for the body coulde not moue or stirre to goe thither, if the hart did not consent. Thus Saphira the wife of Ananias consented. *Act.* 5. 2.

32 Let vs examine our times. I. There be some that openly maintaine and defend wickednes. Wee neede no further argument to proue these to be impenitent, seeing the Prophet vseth no other argument against such; but a plaine

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plaine woe, *Esa. 5. 20. 23.* These haue a brazē forehead. *Se Ier. 13. 23. Amos. 9. 7*

33 II. Others do not so openly applaud wickednes, but are in certaine degrees therof, and these as yet, haue not repented. *Psal. 1. 1. Blessed is the mā that doth not walke, stand, sit, &c.* heere are degrees to come to impudēcy: vnhappy and impenitent is hee who insisteth in any of them. Yf we should sorrow & mourne, when we heare of such wickednes; in so much that we sinne, if we doe not sorrow: Howe much more doe we sin, when we consent vnto evil, when we do not prohibite sin, whē we may do it? Paule saith, *1. Cor. 5. 1. 2. It is heard certainly that there is fornication among you, & such fornication; as is not once named amongst the Gentiles that one should haue his Fathers wvife. And ye are puffed vp, and haue not sorrowed, &c.* We see here, that they who are puffed vp, are vnpenitent; they sorrow & mourn not, for those sins wher-

by the Church is defiled. God wil haue vs to mourne, and to be aggrieued for our owne, and for others sinnes. The Ninivites mourned at the preaching of Jonas, &c.

34 III. There is a thirde sorte, who consente vnto wickednesse, whereas they thinke they are innocent and free from sinne. VVee haue shewed alreadie howe that Moses was excluded from the lande of promise, because he did not so valiantly resist the sinnes of the people, as he might haue done: for that is his meaning when hee saith, *Deuter. 1. 37. for your sakes.* Hence let our Magistrates learne to feare God, seeing it is consenting vnto sin, when they doe not manfully oppose themselves against the wickednesse of their subiectes. This peradventure maye seeme otherwise vnto them: yet no excuse will serue the turne, when they shall answer before the Lord.

35 Magistrates, and Masters of Families

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milies, are guiltie of this sinne, of consenting. 1. By dissembling. 2. By inuening of circumstances. 3. By not inquiring, *ex Officio*. 4. By examining such a person, as they knowe, will dissemble, and excuse the faulte. 5. By beeing willingly deceiued by a false excuse. 6. By differring the matter vntill one come, who will salue all. 7. By forgetting to punish. 8. By thinking, I haue beene as badde my selfe vwhen I vvas young, and so letting the guiltie escape. 9. By taking bribes which blind the vnderstanding, *Exod*, 23. 8.

36 Ministers also, are guiltie of this sinne. *Matthevve*, 5. 19. *VVho soeuer shall breake one of these leaste commaundementes, and teach men so, hee shal be called the least in the kingdome of heauen*, that is, in the Church.

37 The commaundement of God is broken. 1. By accompting sinne no sinne. 2. By extenuating greate and enor-

enormous sins. 3. By reprovng of sin. coldely. 4. By neglecting the commādements of god, & magnifying the decrees and traditions of Men. 5. By cutting off, diminishing, remitting, or concealing any part of Gods word. 6. By negligence in teaching. 7. By not teaching at al. 8. By teaching false doctrin.

38 Though Aaron was not presently punished for his sin; yet hee was excluded from the land of promise: So, though the Lord punish vs not presently, yea though he ceaseth not to doe vs good: yet let vs not flatter our selues; *Deut. 4. 26. I call heauen and earth to record against you this day, that you shall shortly perish &c.*

39 Whosoever any way favoureth, applaudeth, or consenteth vnto another mans sin, by so doing, hee maketh the other mans sinne his owne sin also: & so he shal bee plagued, not for the others sinne, but for his own sinne; that the Iustice of God may bee every way blame-

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blamelesse. This should moue Christians, to beware how they bolster sin, or fauour sinners; least by making other mens sins their owne, they incur double & treble punishment.

Reuel. 7. 12.

*Amen; Praise, and Glorie, and
VVisedome, and Thankes, and
Honor, and Power, and Might,
be vnto OVR GOD for ever-
more; Amen.*

FINIS.



Faults escaped in the Printing.

Pag. 194. Lin. 12. for *birdes*, read *beastes*.
pag. 108. lin 3. for *doe unto*. read *doe not unto*.
The rest being but literall faults the courteous
Reader may correct with his pen.





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Powell, Gabriel

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Bodleian Catalogue 1843 vol. 3. p. 173.

~~Wood~~ had been told that he died in 1607
but it is clear that he lived up to the
close of the year 1611. See Newcourt's
Repertorium 1. 201.

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PROLOGVS.
A LOGICALL
RESOLUTION OF THE
I. Chap. of the Epistle of
the Apostle PAVLE
unto the Romanes.

TOGETHER WITH SVCH
severall Instructions, Notes, Ob-
servations, and Vses, as naturally
arise out of every particular
Verse. By

Gabriel Powel.

Psal. 112. ver. 10.

The Wicked (eing *it* is angrie, gnash-
ing with his teeth he melteth away
The Desire of the Wicked shall pe-
rish.

* *

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Printed by JOSEPH BARNES, & are
so be soude by Iohn Barnes, at the *Turkey*
Head in Fleet-Street. 1602.

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A LOGICALL RESO-
lution of the I. Chap. of the
Epistle vnto the Romanes.

SEING then at length wee are said to KNOW, when we vnderstand the *Causes* of what we wold apprehend: therefore before wee handle the epistle it selfe, we wil search out the *Causes* of the same.

The *EFFICIENT Cause* of this Epistle, is two-told; *Principall*, and *Administeriall*.

The *Principall efficient cause*, is *Iesus Christ*; as appeareth even in the very beginning of the Epistle, *Chap. 1. 1. & 3. vers.*

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The helping *Administerial* efficient,
 is *Paul* the Embassadour, and Apostle
 of Christ; who wrote in this Epistle,
 those things which he received from
 Christ; for so hee saith *Rom. 15. 18. I*
dare not speak of anything which Christ
hath not wrought by mee. 2. Cor. 13. 3.
Christ speaketh in me: And indeede an
 Embassadour must not transcend the
 boundes prescribed by his Lorde and
 Master. That testimony of Christ con-
 cerning Paul, *Act. 9. 15.* is well known.
Hee is a chosen vessell vnto me, to beare
my name before the Gentiles, and Kings,
& the Children of Israel. So that who-
 soeuer contēneth the writings of Paul,
 contemneth Christ Jesus, (*Luk. 10. 16.*
He that heareth you heareth me, and hee
that despiseth you despiseth mee) for
 Christ instructed him in the third hea-
 ven, in paradise, *2. Cor. 12. 2. 3. 4.* Yea
 he contemneth the holy Ghost, *Math.*
10. 20. It is not yee that speake, but the
Spirit of your Father which speaketh in
you.

you. And the Father likewise, *Luk. 10. 16. and he that despiseth me, despiseth him that sent me.*

Somuch of the Efficient Cause.

Now of the Materiall.

The *Material Cause* of this Epistle, is the *Argument* and *Summe* thereof, which may be reduced vnto 2. heads. For first the Apostle proveth that *Man is iustified by Faith only in Iesus Christ, and not by workes. Chap. 1. vers. 17.* Secondly, he sheweth that *They who are iustified by faith in Christ, must exercise themselves in good workes, and lead a holy and Christian life Chap. 12. ve. 1.*

Next the Materiall followeth the Formall.

The *Formall Cause* of this Epistle, is seene in the *Method*, in the *Style*, in the *Phrases*, and in the *VVordes* which the Apostle useth.

For the *Method*, the Apostle fol-

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loweth even the same, which the Rhetoricians prescribe to bee obserued in an Epistle.

I. He useth a *Preface*, *Chap. 1. from the beginning untill the 17. vers.* insinuating himselfe into the Romanes hearts, and labouring to make them docile & attentive, by many forcible arguments, and perswasions, which shal bee declared in the explication of the text.

II. The *Proposition* is two-fold. The former sheweth, that Man is iustified by Faith only, and not by workes; *from the 17. vers. of the 1. Cha. untill the 12. Chap.* The latter teacheth that a iustified Man must liue an holy life: *from the 12. Chap. untill the 3. vers. of the 15. Chap.*

III. The *Confirmation* of the Proposition is diuers and manifold, as shall be apparant by the Arguments which wee will recite in order in expounding the text.

IV. The

IV. The *Confutation* of the adverse Opinions, is manifest through out the whole Epistle, specially in the 6. 7. 8. & 9 Chapters.

V. The *Conclusion* beginneth at the 13. verse of the 15. Chapter, the partes whereof we wil explicate in their own places.

As for the *Style*, the *Phrases*, and *Words* which the Apostle vseth, verie fluent, emphaticall, and proper: we wil referre the handling of them, every one to his proper place. But seeing the Apostle Peter saith, 2. *Pet.* 3. 15. 16. that in the writings of Paule, there is great wisdom, ioined with Christian gravitie, and some difficulty, it behovert the Reader to bee very attentiu, and diligent in praier.

*Having spoken of the Formal Cause:
we will speake of the Finall.*

The *Finall Cause* of this Epistle, is two-folde. The *first* is, that the Apostle

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might teach & confirme the Romanes in the true way of saluatiō. The *second*, that hee might reconcile, and appease the dissentions of the Church.

For the *first*, hee sheweth that the only true way of saluatiō, is Christ being apprehended by faith. Whosoever doth not regard Christ can never bee saved.

For the *second*, some of the convert Jewes, confounding the Lawe and the Gospel, vrged the necessitie of Mosai-call ceremonies, which the Gentiles abhorred. And some of the Gentiles, being made Christians, vrged the necessitie of morall vertues with the Gospel; and insulted over the Jewes as being forsaken of God. The Apostle to end this controversie, & to take away all emulation; teacheth that in the new testament there is but one way for the attaining of salvation, both to the Jew and Gentile. Shewing thereby, that the Jewes should not revoke their an-
tiquated

tiquated ceremonies, and burden the Gentiles therewith; and that the Gentiles shoulde not corrupt the sinceritie of the Gospell with their Philosophie, nor insult over the reiected Jewes, because they beeing the branches of a wilde Oliue, & grafted vpon the stock, should be cut off also, if they fall.

And because the Apostle fore-saw that cavelling wits would seeke occasions of calumniation at every word, he still preventeth their obiections: wherevpon this Epistle is full of amplifications and anticipations; which maketh the order of teaching, to seeme somewhat troublesome and difficult.

CHAP. I.

IN this Chapter are handled *three things.*

1. In the *Preface* Paule sheweth that hee beeing the Apostle of Jesus

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Christ, doth wish well vnto the Romanes. *from the beginning, untill the 17. verse.*

II. Helaieth downe the *first Proposition*, concerning Iustification, *in the 17. vers.*

III. Hee beginneth to proue the same Proposition, that is, He sheweth that *All men are Sinners, and therefore that for their sinnes they deserve eternal Death.*

OF THE FIRST.

WE are accustomed to refuse to heare them, whom wee either hate, or suspect to hate vs: And therefore Paule being about to instruct the Romanes in matters concerning Faith and Godly-life, directeth his whole speech to this end; to witte, that they might vnderstand how dearly he loued them, and howe desirous he is of their salvation.

So

So then, the Proposition of the Preface is this; *O you Romans you ought willingly to embrace this Doctrin taught in this Epistle, & not to refuse it.* The Arguments whereby he confirmeth this Proposition, are three in the Text.

The 1. Argument from the 1. vers. until the 7. vers.

Da- { *The servant and Apostle of Iesus*
 ri- { *Christ is to be heard.*
 j { *I Paule am the servant & Apostle*
 { *of Iesus Christ.*
 { *Ergo. I Paule am to be heard.*

The Proposition is manifest: For if the Embassiadours of Kings and Princes are to bee hearde, why should not the Embassiadours of *Iesus Christ*, who is King of Kings be also heard?

The Assumption is handled at large in the Text, and is proved by this Pro-
 yllogisme.

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Da- *He which being immediatly called of GOD, teacheth vnto the whole world the pure doctrine of the Gospell, without error or falshood, and is tied to no certaine place, is an Apostle.*

ri- *Paule being immediatly called of God, taught vnto the whole world the pure doctrine of the Gospell, touching the Person and office of Christ, without error and falshood, & is tied to no certain place.*

j. *Ergo. Paule is an Apostle.*

The *Assumption* of the *Prosyllogisme* hath 4. Parts; for therein is affirmed, 1. *that Paul was immediatly called of God.* 2. *That he taught the doctrine of the Gospell touching the Person and office of Christ.* 3. *That in that Doctrine he hath not erred.* 4. *That he was tied to no certaine place: but was sent vnto all Nations.* All which are required of an *Apostle*.

The I. Member, or part of the *Assump-*

sumption is expressed *vers. 1.* in these wordes, *Paule called to bee an Apostle;* this calling was immediatly by Christ as appeareth *Act. 13. 2 Galat. 1. 1.*

II. Méber is expressed herein. *put a-part to preach the Gospell of God. ver. 1.* The Gospell principally teacheth of 2. thinges. 1. It teacheth the *Doctrine of Christ.* 2. It requireth *Faith.*

The doctrine of Christ consisteth in 2. thinges, to wit, in the consideration of his *Person*, and of his *Office.*

In the Person of Christ are considered the *Divine*, and the *Humane Natures*: therefore the Apostle saith that the Gospel treateth of the Son of God, *which was made of the seede of David according to the flesh, vers. 3.*

The Office of Christ is expressed in the 4. *vers.* For *First*, It behooved him to die for our sinnes, and to rise againe for our righteousness, and so to make himselfe Lord over all, the Divels, the world, Sinne, Death and Hell. *Second-*

It behooved him to obtain for vs the spirit of Sanctification, that being sanctified by him, wee might iue a godlie life. Neither is the Doctrine touching Christ onely declared in the Gospell, but also therein is Faith required of the that wil be saued. Therefore the Apostle saith, vers. 5. that he receaved Apostleship that obediēce might be giuen to the Faith: that is, that mē might be stirred vp vnto Faith, and holy Obedience of life.

The III. Member, namely *That Paule erred not in that Doctrine*, is manifest by that he saith, that he receiued Grace and *Apostleship* from Christ, who cannot lie or erre, vers. 5. & who would acknowledge that Grace which should deceiue, & lead vs into errour?

The IV. Member, *that Paule was not tied to any certaine place*, is expressed vers. 5. & 13. for he saith, that hee receaved Apostleshippe among *all the Gentiles*; among the *Greekes and Barbarians*.

barians, vers 14. among the Jewes and Grecians, vers. 16.

The II. Argument, from the 7. verse untill the 16. vers.

- Da- He that wisheth you wel, ô you Romans, and is desirous of your salvation, he is to be heard of you.
 ri- I Paule wish you well, and am desirous of your salvation.
 j. Ergo. I Paul am to be heard of you.

For prooffe of the Assumption, there be many things alleadged in the Text. First, he wisheth them out of a sincere mind *Grace and Peace from God the Father*: that is the free mercy of God, and a happy successe in al thinges. vers. 7. Secondly, hee thanketh God for their Faith, vers. 8. Thirdly, he prayeth God continually for confirmation of the same, which he cōfirmeth by an Oath, least he should seeme to be a flatterer: vers. 9. & 10. Fourthly, hee longeth to see them, and so to encrease, and to cō-firme

pell, yea from the Pope of Rome. 1. By his immediate calling. 2. By testimony of his Doctrine, that therein he cannot erre. 3. By the amplitude and largenesse of the Obiect, because that ministrie extendeth it selfe to all Nations.

8 All Ecclesiastical functions and offices be topical, and haue certaine seates, and mansions: Onely the Apostleship is œcumenical. By this Argument is the Vanitie, and Falschoode of the *Bishop of Rome* deprehended, and that two manner of waies

9 First the Pope braggeth that he is an œcumenical Bishoppe. Heere is *Oppositum in appposito*, that is, a monster without example, a figment without reason, or senselesse paradoxe. If hee bee a Bishop, then can hee not bee OEcumenicall. Yf hee bee OEcumenical, then can hee not possibly bee a Bishop.

10 Secondlie, In his primacy, hee boast.

boasteth that hee is the successour of Peter. Wee demaund, howe can that bee? Whether as Peter was an Apostle and Bishoppe together, or as hee was either of these? Yf the first, then is it contrarie to our former Reason. Yf as hee was an Apostle, then can hee not bee a Bishoppe, or there must bee some other Bishops that are his companions and equales in the primacie; as Peter had fellowes in his Apostleshippe. Yf as Peter vvas a Bishoppe, then can hee not be œcumenical: and againe the Roman Bishoprike cannot obtaine the primacie, because Peter governed also the church of Antioch. But if hee say, that hee hath it, as Peter was Bishoppe of Roine: first that Historie is very vncertaine, yea most false; Secondly the Romane Bishoppe can by no meanes bee OEcumenical.

II The Apostolical Ministry bringeth not humane wisedōe, or demonstrat-
to the Obedience of, Faith.
tions,

tions, but Divine Authority: and requir-
eth of the Hearers, not curious search-
ing of the mysteries of God, but simple
obedience. 1. *Cor.* 1. 17. *until the* 26. v.

12 That commandement of God,
of Hearing and embracing of his Son,
(*Psal.* 2. 12. *Kisse the Sonne*, *Deut.* 18. 15.
& *Matth.* 17. 5. *Heare him*) ought al-
waies to sound in our eares, and to bee
engraven in our hartes, that due obedi-
ence might be given vnto him.

13 The Obedience of Faith, hath
2. partes. 1. That denying all the wise-
dome of the Flesh and carnall Reason,
we belecue with full assurāce that our
sins are forgiven vs for Christ his sake.
2. Our new obedience & sanctificatiō.

14 It is not lefte free vnto vs whe-
ther wee beleue or nor: But by that
right, whereby we owe obedience vn-
to God, we are bound to beleue & to
embrace the promises of God: & ther-
fore the Apostle saith *to the obedience*
of faith, and not simply *to faith*.

15 The

15 The grace of the Gospell & sal-^{in al the} vation belōgeth no lesse vnto the gen-^{Gentiles.} tiles, then it doth vnto the Iewes: and they are blessed in Christ, aswell as these.

16 The Church of God is Catho-
lique, it is tyed to no person, time, or
place, but that G O D may haue the
same, where it pleaseth him. *Act. 10.*
34. 35.

17 The Church of Rome in times ^{VERSE .6.} past, was a famous receptracle of the ^{In whome} Church of god: but now it is the seat of ^{you are al-} Antichrist, the mother of all whore-^{so} domes and abominations. That com-
plaint of Esay concerning the Church
Hierusalem is verified of Rome. *Esa. 1*
21.

18 The Gentiles are termed *the cal-* ^{the called}
led of Iesus Christ, that they might ac-^{of Iesus} know-^{Christ.} ledge the grace of god, and not
their merites.

19 We are vnpure by Nature, ho-
ly by adoption; wicked by merite, iust
by

by grace; gentiles by birth, but the called of Jesus Christ by vocation.

20 In the whole scope and forme of all what hath been said, is propounded vnto the Ministers of the Gospel a memorable example of Confidence. 2. *Tim.* 3. 7. The Apostle hath to do with the Romanes, beeing at that time the mightiest people of the worlde, and in greatest estimation of power: yet before them hee doeth most confidently glorie, partly of the dignitie of his office, and partly of the excellencie of his Doctrine. With such courage and confidence should all the Ministers of the Gospel be endued. Many there be whom the basenesse of their birth, or the meannes of their estat doth terrify, & restraine: yea the best Ministers can hardly expell the Spirit of timidity & fearfulness. These with the apostle Paul ought to consider to what office they be called, whose cause they plead, whose person they represent, & of what moment,

ment, and consequence, that Doctrine
is which they deliver vnto the people.

Verses, 7. 8. 9. 10. 11. 12. 13. 14. & 15.

THE 2. Argument whereby the
Apostle procureth attention, ta-
ken from his own Person, to wit
from the sincere loue, and loving affe-
ction hee beareth vnto the Romanes;
which he manifesteth. I. Because hee
willeth them all grace & peace, *in the*
7. verse. II. Because hee thanketh god
for their faith, *in the 8. ver.* III. Because
he praieth continually for them; *in the*
9. ver. IV. Because he desireth to come
vnto them; *in the 10. verse.* V. Because
he saith his coming is not to take, but
to bestow some spiritual gift vpon the;
in the 11. ver. VI. Because he hopeth to
haue some fruit of faith, & comforte a-
mong them also; *in the 12. verse.* VII.
Because he trusteth that the labour of
his Ministrie and preaching shall not
be in vaine amongst the; *in the 13. ver.*
IIX. Be-

IIX. Because he testifieth that by reason of his Apostolicall function, hee is moved to vnderrake such a journey for their sakes: seeing he is debter vnto all Men, wise and vnwise, greekes & Barbarians, in the 14. and 15. verses.

VERSE, 7.

7 To all that are at Rome, beloved of God, called to be Saints. Grace be to you, and peace from God our Father, and from the Lorde Iesus Christ. [*καὶ ἀπὸ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* for *καὶ ἀπὸ τοῦ κυρίου*. Some, translate this sentence thus, from God our Father, and of our Lorde Iesus Christ, as if the Apostles meaning were, that God is our father, & the father of Christ. But they erre, seeing God is, first, the Father of our Savior Christ, & secondarily, our father for Christ his sake, in & by him.]

JN

IN this 7. verse is comprehended,
 I. *The inscription of the Epistle*, containing a Periphrasis of the Church of Rome. II. *The salutation*.

I. In the *inscription*; the vniversal particle ALL in this place, is determined with the attributes of the predicat; least it should seeme to be written vnto all the Inhabitants of Rome, altogether, of whom scarce the 1000. part, acknowledged Christ. Neither indeed were ALL the Romanes at that time beloved of Christ, called, and sanctified.

In these attributes the Apostle describeth the citizes of the true church, seperating them from the other rabble of men.

1. By the *loue of God*, whereby in Christ hee loueth all that belecue in him. *Eph. 1. 3. 4. 5. 6.*

2. By *Vocation*, whereby god doth gather his church.

3. By *Sanctification*, which as an infallible effect, ever followeth true vocation:

cation: being sited in the free imputation of the innocency of Christ: and in the gift of the holy ghost, which beginneth a renovation of our Nature.

II. The *Salutation of Paul*, being comprehended in two words *Grace & peace*, containeth the principall benefites of Christ, spiritual and corporall.

Grace signifieth the favour and loue of God, wherby he loveth vs in his beloved; hitherto is referred, Remission of Sinnes, Adoption, Regeneration, Sanctification, and such like.

Peace signifieth, I. The effect of our free Justification, to wit, Peace of conscience, *Roman. 5. 1. Ioh. 14. 27. verse.* II. Externall defence, and quietnesse, prosperitie and good successe. 2. *Sam. 18. 32. Ierem. 29. 7.*

POSITIONS.

VERSE 7.

I **T**HE true Church is a company of Men, called by the Worde of God preached, in which there are alwaies

alwaies some truely beleeving, which being Justified by Faith, are sanctified by the holy Ghost, and through Christ beloved of God, on whom he bestoweth eternall life.

2 Out of the Church there is neither calling, nor sanctification, nor salvation.

3 Here may be observed the restri. To all you
tion *τῷ παντί*, of the vniversal partic-
cle A L L. For the Apostle writeth to
All that were at Rome, and saluteth
All the Romanes, to wit, *All beloved*
of God, called and sanctified, that is, *All*
the faithfull Christians.

4 The Apostle saluteth and labour- al at Rome
reth to instruct Strangers, Grecians,
and Jews in this Epistle, seeing he writ-
teth to *All* at Rome.

5 In our praiers, and salutations, &
in the cause of Religion, wee must not
haue any respect of Persons.

6 Vnder a wicked Prince, the church Rome,
of God may haue a place: as it had vn-
der

der *Claudius Nero* at Rome, a wicked Emperour.

beloved of God 7 The Faithfull are termed *Beloved of God*, not *loving God*: becaule god loved vs first. *1. Ioh. 4. 19.*

8 Our salvation, calling, and sanctificatiō, must be referred vnto the loue of god, whereby hee loved vs, not vnto our loue, whereby we loue him.

9 The loue of god is firme and constant: Our loue is wavering & doubtful. The loue of god goeth before; ours followeth after, as an effect caused by the loue of god.

10 This ought to put vs in minde of mutuall loue: for they that are beloved of god, ought also to bee beloved of vs.

11 And also, that wee shoulde loue god, as he loveth vs, least by our perverse maners, we make it evident, that we care not whether we be beloved of god, or of Satan.

82 This doctrine overthroweth humane

mane Merite : for what is in vs, where-
fore ood should loue vs? or what could
we deserue, before wee had our being?

13 And doth most effectually com-
fort vs in temptations.

14 The faithful are *called to be saints* ^{called}
passiuely; because we are not Auctors
vnto our selues of that calling vnto ho-
lines. *Rom. 9. 16.*

15 If we be *called*, then it followeth
that wee giue all possible thanks and
praise vnto him that hath called vs.

16 Again, if we be *called to be saints*, ^{to be saints}
it followeth also, that before our cal-
ling, we were prophane, vncleane, and
vnstable.

17 There are two termes, or ends of
this calling. 1. From what we were cal-
led? 2. Vnto what?

18 We were called from Paganisme
and impuritie; vnto holinesse and fan-
ctitie.

19 They that are effectually *called* ^{Saintes}
by the gospel, so that they beleue in
Christ,

Christ, and apply themselves vnto holines of life, they are to be called, & accounted **SAINTES**, yea while they liue heere:

20. Against the sacrilegious opinion of the Papists, who whē they heare any tearmed Saint, presently vnderstand it of the Dead onely, who when they liued, were famous for their holie life: howbeit al that truelie beleue in **CHRIST**, are **SANCTIFIED** by the bloud and spirit of Christ, and therefore verie **SAINTES**.

21 Out of this Periphrasis of the Roman Church, we learne the causes of Christianisme.

22 The principal Efficient cause, is God, who loued vs first 1. *Ioh.* 4. 19.

23 The Efficient impeliēt internal, (*Causa interna*) is the Loue of god.

24 The Formal Cause, is vocation, or calling.

25 The Finall Cause, is Sanctification.

26 This

26 This argueth such, as turne the graces of God into wantonnes, & the liberty of the Gospel, to licentiousnes of life.

27 And also such as flāder the gospel by that name.

28 Againe wee may heere learne, that albeit the church of Rome at that time, was not without some blemish, or errour: for the Saints, no doubt, had their infirmities and Sinnes; yet the Apostle calleth them *beloved of God*, and *called to bee SAINTES*, that is, hee calleth them by the name of the true Church.

29 This restraineth the furie of the Catabaptistes, and the madnesse of the Separatistes amongst vs, who ac compt nothing holie, & acknowledge no Church, but that which is without spot or blemish.

QUESTIONS Answered.

Quest. How are the Faithful and godly

F

ly

ly tearmed SAINTES, Seeing they are weake in the Faith, and stained with sinne in this life?

Ans. they are called Saints, because of the End of their calling: for they are called vnto sanctity and holines, that is, that they may be such. Againe, they are prepared vnto sanctity, by the gifts of the holy Ghost, and the Obedience of Christ. Furthermore, the worde Saint, doth not signifie perfection, but destinated to Sanctitie, and consecrated to God. Augustine saith, *There is no Sainte that wanteth sin; neither doth he therefore cease to be iust, or a Sainte still, seeing in affection he apprehendeth sanctitie: For wee attaine vnto holines, not by the strength of Humane Nature, but by our endeavour, and purpose by the grace of God: & therefore ALL saints may truly pronounce that they are Sinners.*

Briefly then, the Faithfull are called SAINTES, 1. *Imputatiuely*, in
re

respect of CHRISTES sanctity & holines, which is imputed vnto them.

2. *Inchoatiuely*, in regard of that conformity, and agreeablenes with the lawe, that is inchoated or begunne in them.

3. *Discretiuely*, in respect of their separation: because they are selected and separated from the companies of other men.

POSITIONS.

VERSE. 7.
Grace &c.

30 Every man shoulde affecte and desire those things which are good in-deede: to wit, that beeing reconciled vnto God, and endewed with *Grace*, they might attaine *Peace*.

31 Without this *Grace*, & *Peace*, Men are milerable & vnhappy, whatsoever otherwise they enioy.

32 Every good Giuing, & every perfect gift, is from aboue, and commeth downe from the Father of lightes. *Iam.*

1. 17.

33 The Father of our Lord Iesus the Father,
Christ

the father.

Iesus Christ

Christ is true God; vnto whom, seeing the Apostle ioineth *Iesus Christ*, as the Auctor of Grace and Peace, it is manifest that he also is God.

34 By this Argument (as Chrysostome witnesseth) the grecians proved the Divinity of the Sonne, against the blasphemies of Arrius.

35 Againe, out of this place, the Divinity of Christ may bee confirmed, because he is invocated vpon, for invocation belongeth vnto god only.

36 They that feele the grace and fauour of God, present in their harts, being certainly perswaded that they haue peace with God, that is, that they are reconciled vnto God by Christ: They are truely happy and blessed.

37 And therefore the faithfull with this peace, ought to comfort theselues against the persecutions of the worlde; that which Christ himselfe warneth his Disciples off, *Ioh. 14. 27. Ioh. 16. 33. See also Philipp. 4. 7.*

SO.

SOLVTION of *Obiections.*

Obie. Hee that is but Lord only, he is not God

Iesus Christ is but Lord only.

Ergo. Iesus Christ is not God.

Solution. Both the Premisses be false,
1. The Apostle here attributeth equall things to equals, that is, He calleth the Father the *Fountaine of Grace*, and the Sonne, the *Fountaine of Peace*. 2. The appellation of LORD, excludeth not from being GOD: but because the Father hath given all thinges vnto the Sonne, therefore properly he is called LORD: for he is LORD indeede, that hath full and absolute power over all things. 3. The greeke word *κύριος Lord*, is correspondent to the Hebrew *יהוה* Jehovah, which is the vneffable name of GOD. So farre therefore is that difference from excluding Divinitye from the Sonne, as that it doeth speciallye confirme the same. For to bee

F 3

Lord

Lord over all things, and to be God, is all one. 4. $\kappa\upsilon\varsigma$ & $\Theta\epsilon\omicron\varsigma$ Lorde, and $\Theta\epsilon\omicron\varsigma$ Gods, are even the same that ל: and יהוה in Hebrew is : And therefore Christes Divinitie is here confirmed.

VERSE, 8.

In the
Greeke,
 $\kappa\upsilon\varsigma$ & $\Theta\epsilon\omicron\varsigma$ over,
or vpon.

8 First verily, I thanke my God, through Iesus Christ * for you all, because your faith is published in the whole worlde [That is, through out all the Churches, in the whole world.]

THe *Salutation* being performed, the apostle beginneth with thanksgiving, because the Romans profession of the faith of Christ is commended & spoken of through out the whole world.

This he doth 1. That he might glorifie God for so great a benefite. 2. That

hee might stirre vp hope in them, that God wil never leaue the worke he had begunne in them. 3. Charitie also required, that he should first consider of those things which were commendable in them, before he did rebuke and reprehende them, which afterwardes he doth.

POSITIONS.

1 The procuring of the Auditors VERSE. 8.
Good-will in the Ministry of the Gos- First verily.
pel, is not flattery, but a healthfull preparation of the Hearers minds, whereby they may the more willingly & attentiuely hear the Teacher.

2 Thankes must be given vnto God I thanke my God
as for all things, so especially when we see, or heare of the good successe of the Gospell. Hitherto appertaineth *the*
67. Psalme.

3 The godly are one body, & there- for you all,
fore ther is a sympathy between them,
so that they reioice for the saluatiō of

F 4

one

one another, & thanke God therefore.

4 To be aggrieved & sorrowfull for the good successe of other, is a note of envie; but to congratulate the good of other, is a sign of amity & sincerity.

because
your faith
is publish-
ed.

5 Faith in Christ is preferred before all the good things which Man hath, which is the gift of God, & not in Mans power, seeing the Apostle thanketh God. &c.

6 Miserable are they, and thrice-wretched, that for retaining or gaining of welth, deny their Faith.

7 The chiefeft commendation of any citty, region, or province, is the sincere profession of Faith and Christian Religiō: *Psal* 147. for they walke in the light of God. *Esa* 6.2. *Esa* 60. 1. 2. 3. whereas all Nations wanting the true and saving knoweledge of Christ, doe walke in darkenes and in the shadowe of Death.

your faith,

8 In the time of Paule the voice of the Gospel sounded in the chiefeft parts

partes of the worlde, in so much that Rome, being the chiefe seat of the Empire, beganne to embrace Christ: But at this day, What is become of so many Churches?

9 The church of Rome at this day, retaineth but the shadowe of the Church of Christ, it keepeth the name of Christ stil, but in great hypocrisie, & corruption of maners.

10 It behoveth vs to bee thankful vnto God, for that inestimable light of the Gospel which hee revealed vnto vs, and to pray that he would continue the same vnto our Children & Posterity after vs.

11 it is the wisdōe, property, & Nature of faith, particularly to apply vnto it selfe the grace of God promised vnto al the faithfull: & therefore the Apostle saith, *My God. So Gal. 2. 20. who loved me &c.* my GOD,

12 The wicked do generally acknowledge God, they confesse that he is iust and

and a severe revenger of the transgressours of the Law, as may appeare in Judas, Saul, & Caine: But the godly only acknowledge God to bee mercifull, and apply him vnto themselves. *Psal.* 43. 5. *Psal* 118. 28.

God,
through
&c.

13 Our praier ought to be directed *vnto God the Father*, as vnto the fountain of al goodnes, *through Iesus Christ* because the father giveth al things vnto vs by, and in Christ. *See Ephe.* 5. 20.

14 Herevpon Christ is our Mediatour, so that without him we can haue no accessse vnto God. *Hebr.* 13. 15. *Let vs therefore by him offer the sacrifice of praise alwaies to God, that is, the fruite of the lips which confesse his name.*

VERSES, 9, & 10.

9 For God is my witnes, whō I serue in my spirit in the Gospel of his Sonne, that without ceasing I make mentiō of you, [*The Rhe-*

Rhemistes translate *μνησθήσεαι μενίσαι,*
I make a memorie of you, very barba-
rouslye.]

10 Alwaies in my praers.

Anticipatio. *If thy good-will o Paul*
(the Romanes might haue saide)
be such towards vs, as thou saiest
it is: wherefore then dost not thou
come vnto vs?

The Apostle answereth, that albeit
hee bee absent in body, yet he maketh
mention of the continually in his Prai-
ers. Which he confirmeth by an oath:
praying further that hee might haue a
prosperous iourney to come vnto the.

POSITIONS.

1 **I**T is lawfull for Christians to
swear, as often as the glory of
God, the safety of our Neigh-
bour, and our owne Necessitie requi-
reth the same.

VERSE. 9.
For God is
my witness,

2 This confuteth the *Anabaptists,*
who

who hold it vtterly vnlawfull to sweare at all.

3 An oath is the invocation of the true God, and a worship acceptable vnto him.

4 Oathes are distinguished: *First*, by reason, of their efficient and impulsive causes, into *ἐνικαυτα* or *πταγμικα* those which are imposed by the Magistrate, either for declaration of the truth, or obligatory to obedience and to certain offices: And *ἐκούα*, which are made of our owne will.

5 Voluntary oathes are made, either of iust zeal & loue of the truth, as those Apostolical Oathes be. *Rom. 1.9. Rom. 9.1.* Or of meere lightnesse of minde; or in anger and fury, which are forbidden, *Math. 5.34.*

6 *Secondly*, Oathes are distinguished by reason of the Finall Cause. Some Oathes tend to the glory of God; to the edification and profit of our neighbor, *Ezech. 18.3. Ezech. 33.11. & 27.* Others
to

to deceiue our Neighbor; or to satisfie the intemperaunce & wicked custome of our minde. *Math. 5. 34.*

7 We must sweare by God alone as God the Apostle doth. *See Iere. 5. 7. Ier. 4. 2. Ieremie. 12. 16. Deuter. 6. 13. Amos, 8. ult.*

8 It is Blasphemie, in the forme of an oath to ioine the mention of Saints vnto the name of God, as the Papistes doe.

9 Or to sweare by any other thing then by God.

10 It is licentious & wicked malice in the *Pope*, that hee presumeth according vnto his own lust, to dissolue such lawfull Oathes, as bee the bondes of obedience betweene the Magistrate & the subiects.

11 God is not worshipped with vain whom I ceremonies, and lip-labour, but in spi- serue in my spirit. *Ioh. 4. 24.* This condemneth *Hypocrites, &c.*

12 The chiefe st service which god re. qui-

in the Gos- quireth at the Ministers handes, is the
pell of this preaching of the gospel.

Sonne
serue in my
&c.

13 Yet the Ministers are taught, that it is not inough for them to serue God in preaching of the Gospel only: but it is required also, that they serue him in their spirits; that is, with an earnest and serious endeavour. This his study and endeavour Paule celebrateth also in another place, and propoundeth the same vnto all Ministers to bee imitated: *as Romans 15. 20. &c. 1. Corin. 9. throughout. 1. Cor. 15. 10. 2. Cor. 11. 23 &c. Philip. 1. 13. &c. Coloss. 1. 24. &c. 1. Theß 2 11. 12 & 1. Tim 4. 7.*

that without
ceasing
make men-
tion of you

14 Yea the Ministers must diligently and seriously pray for their flocke in their privat praiers. So did Moses *&c. Exod. 32. & Christ &c.*

Alwaies in
my praiers

* 15 Al Christiãs must pray one for another (for we are al one Body &c.) *1am. 5. 16.* And Paul willes that Praiers be made for al Men. *1 Tim. 2. 1. &c.*

16 If ever we meane to haue comfort

fort of our Friends, we must not forget to pray for them: for assuredly of such as we pray most for, we shall haue greatest ioy and comfort.

17 This continuance of Paule in Praier, was not (as the *Monkes* and *Nunnes* doe) to liue an idle life, and to doe nothing else but mumble vpon a paire of beades; (which the Apostle denieth, *Act. 20.*) but set times of praier, which he observed daily.

18 The *Messalians*, and *Euchites* dote therefore, who, abusing this place of the apostle, affirmed that Christians ought to doe nothing els, but pray.

SOLUTION of Obiections.

Obiect. But we are Commanded to pray continually. 1. *Theſ. 5. 17. Pray continually. See Luk. 18. 1. and Ephes. 6. 18 Pray alwaies.*

Ergo. *We must doe so.*

Solution. There be two sortes of Praier. 1. *Sudden* 2. *Solemne*, or set-prayer.
Sudden